

The Baptist Record

"THY KINGDOM COME"

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Centennial Convention of Mississippi Baptists, Natchez, Nov. 17-19

Who's Who and What's What

The annual revival meeting of First Church, Brookhaven, begins next Sunday; preaching by F. C. Eastham of Wichita Falls, Texas; the music in charge of W. J. Work.

Pastor W. C. Howard reports 30 additions at Water Valley in the past six weeks; prayer meeting attendance up to 140; other services well attended, and the work going fine.

Pastor D. A. McCall of Philadelphia has been with Pastor H. W. Shirley at McAllen, Texas, in a young people's revival and church administration conference. We hope to have from him some report of what was done and how.

The new president of Dodd College, Shreveport, La., Mr. Edward Crawford Solomon, will be formally installed in the office Sunday afternoon, Oct. 18 at 3:45 P. M. on the college campus. Many schools and colleges are represented on the program besides business institutions of Shreveport.

Pastor R. C. Woodham and his wife of Denham Springs, Louisiana, send greetings to their Mississippi friends. It is a joy to know how richly the Lord is blessing him. He went to Louisiana by way of the Baptist Bible Institute. In less than two years the offerings have grown almost fivefold. The budget for last year was overpaid. The budget for this year provides an increase in every item. The church went from half-time to full-time in two months after the pastor began his work. The Sunday school has more than doubled and the B. T. U., W. M. U. and Brotherhood have taken on new life. A ten room annex has been built and improvements were made in the church building and pastor's home, and all paid for.

A friend asks "What is a Landmark Baptist and how do they differ from a Missionary Baptist?" The name Landmark is said to have originated some sixty or more years ago from a pamphlet written by a Baptist preacher on "An Old Landmark Reset." We have never seen a copy of it, but have been told that it was a protest against what was called "pulpit affiliation." Some Record readers may be able to give more definite information about it. Dr. J. R. Graves, a great preacher and editor among Southern Baptists, laid great stress on distinctive Baptist doctrines, and urged the restoration of the ancient landmarks. The people among Southern Baptists who like him put the emphasis on our distinctive principles were generally known as Landmark Baptists, and they included most of the Baptists in this part of the country. Later on the name was adopted by a group of Baptists who claimed that they objected to the usual methods of conducting missionary work. They objected to boards and conventions, and called their agencies associations and committees. These people have never shown any zeal for missionary work of any sort, and have done almost nothing for missions. Their chief characteristic is in opposing what other people do. They have a few churches in Mississippi, but they are making no progress.

West Laurel Church begins a revival meeting Oct. 25, preaching by Pastor A. B. Pierce, and the music in charge of W. T. Montgomery.

Our Foreign Mission Board has published a booklet by Miss Nan F. Weeks, entitled "The Topsy Turvy Twins." It is intended for use by young people that they may be acquainted with life in Africa especially among the school children under the charge of missionaries. The children will read it if you give them a chance.

Dr. F. M. McConnell has had to bring out a second edition of his book, "After The Feast." If you haven't read it you will be glad to get a copy for \$1.00. It takes up the "Prodigal Son" after his return to the father's house and tells you what he had to face. It too is a parable and the story is harmonious with the scripture teaching.

We received recently from a friend a clipping from the Times-Picayune of New Orleans, apparently an editorial, in which the claim was made that many improvements were due to the repeal of the eighteenth amendment, among them a decrease in drunken driven. That is too silly to appear in any self-respecting publication. And we shall give some facts and figures later.

We had a most excellent session of our association—one of the best. The following officers were elected: Senator H. L. Simmons of McComb, moderator; Dr. Jas. B. Quin of Summit, vice-moderator; J. Albert Terrell of McComb, clerk; A. J. Flowers of Magnolia, assistant clerk; Geo. W. Lee of Magnolia, treasurer. Dr. Jas. B. Quin of Summit, was nominated as member of the State Convention Board.

On Oct. 8 Dr. J. W. Middleton, pastor at Clinton, Miss., and Miss Frances McLeroy Carden of Munfordsville, Ky., were united in marriage. Dr. Middleton has already become well and favorably known as pastor in Clinton. He was graduated from Mississippi College about six years ago and is soon to receive his doctors degree from the Seminary in Louisville. He is greatly loved by his congregation, and has already shown marked ability as a leader since he began his pastorate here in July. His people rejoice with him in his finding one to share his labors and add to his joys. Mrs. Middleton is a recent graduate of the Training School in Louisville, a daughter of a former congressman from Kentucky. She will find a gracious and hospitable reception among her new friends who joy in her coming.

Many people in Mississippi will recall Dr. J. C. Owen for some years pastor in Meridian. We were pleased to receive a few days ago a book written by him and published by the Western Baptist Publishing Co. of Kansas City, entitled "The Romance of Soul Winning." It grew out of his experience as an evangelist of the Home Board and other soul winning campaigns. The introduction is by Dr. W. W. Hamilton who was associated with Dr. Owen in the Department of Evangelism of the Home Board. The author has been mightily used of the Lord in this kind of work and many had asked that he put his teaching into permanent form. This book is the result. The book is in five parts: Why Do Personal Work, Who, How, Meeting Excuses and Great Examples. The price for cloth bound volume is 75c, paper bound 50c.

"Building A Christian Home," the new book from the Sunday School Board Press is by Mrs. Martha Boone Leavell. She is capable of writing a good book in her own right, but it is interesting to know she is the wife of Dr. Fr. H. Leavell and the daughter of Dr. A. U. Boone. This book is also intended for study in B. A. U. classes, but will be good to read in any home. It may be had of the Baptist Book store for 60c and 40c.

Dr. W. A. Sullivan of Natchez has been two weeks with Pastor J. A. Barnhill in a good meeting in Main Street Church, Hattiesburg. This gave the editor occasion for preaching in First Church, Natchez, last Sunday. It is interesting to see the growth of Baptists in this old city overlooking the Mississippi River. The increase has not been rapid, but steady through the years. Here we greeted old friends and met new ones. Our stay was in the hospitable home of the pastor. We had opportunity to sit in with the ladies' class in Sunday school and hear the teaching by Miss Wells. It was excellently done. We wish that our Sunday schools were all supplied with teachers like her. Special kindness was shown us by Deacon Boutwell.

Natchez is getting ready for the Centennial meeting of the State Baptist Convention They are expecting a good company in spite of the fact that Natchez is in one corner of the state. There are two federal highways leading to Natchez from other parts of the state. These are 61 north and south, and 84 east and west, on both of which you are safe. Then the Y. and M. V. Railway will be at the service of those who wish to travel that way. And if you wish you may cross the river at Vicksburg over the bridge, go down the river on the Louisiana side and across the river on a ferry at Natchez. This road is paved all the way. And you will be glad you went whatever way you travel. Natchez has become the delight of those who make the pilgrimage in the spring to see its old homes and its beautiful trees and flowers. But to Baptists it has the further attraction that here Baptists began their first work in Mississippi when the city and surrounding country were under Spanish rule, and that one hundred years ago near Natchez the State Baptist Convention was organized. Let's go.

Editor McConnell of the Texas Baptist Standard says: "The deacons in all of our churches ought to take this matter of Service Annuity (Age Security) up with their pastors and churches at once and get it going. It does not cost much and it will surely provide against poverty when old age comes to the pastor. A deacon in Bonham would not let me rest until he and Mrs. McConnell got me to take a certificate in the Annuity Fund when I was pastor there. The result is that now she and I can face old age with calm confidence that we will not be in want. I appeal with all my heart to deacons and to preachers' wives and to the friends of preachers and their wives to get this matter properly attended to at once. Don't neglect nor delay it. Don't let another week pass without doing something about this very important and, it might be, vital matter." Address Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Bldg., Dallas, Texas.

Sparks and Splinters

Of 86 students in Acadia Academy, Baptist in Louisiana, 32 of them are ministerial students.

See that an offering to State Missions is made by your Sunday school on Oct. 25, state mission day.

Missionary F. M. Royall and family expect to reach Haifa, Palestine, on Nov. 1, where they make their home.

Louisiana College (Baptist) reports a fifty per cent increase in the number of ministerial students this year over last.

The World's Sunday School Convention which met in Oslo, Norway, last summer is scheduled to be held in South Africa in 1940.

Dr. W. E. Hunter of Summerset, Ky., said recently: "No church can carry out the Lord's last commission in its proper order and in all its requirements except a Baptist church."

Has your church planned its financial budget for the coming year? Have you put on the every member canvass to insure the enlistment of all the people in this part of the work?

Dr. Geo. W. Truett will be at Orlando, Fla., following the State Convention this winter for an association-wide revival. The meetings will be held in the city auditorium.

The proposed budget of the Louisiana Baptist Convention Board for 1937 is \$100,000 which does not include what is needed for their orphanage and their two schools. Percentages are 40% for debts, state missions 35% and South-wide causes 25%.

It is said that one out of five of the farms on which the government loaned money has been foreclosed, and the government now owns 31,000 farms most of which cannot be sold for the amount loaned.

Of the 66 laws of Congress which in the lifetime of the nation have been declared unconstitutional by the Supreme Court 40 decisions were by a majority vote of the nine judges and only 26 by a unanimous vote, ten of them by a vote of five to four.

Harvard University, said to be the oldest in the United States, recently celebrated its three hundredth anniversary. Wonder if they remembered the rock from which they were hewn: The first president was a Baptist preacher, Thos. Dunster, and the training of ministers was one of its prime objects.

Here is one of the best paragraphs we have seen among the news items in the secular press of late: "Gulfport—The Young Men's Business Club of Gulfport Tuesday went on record as opposing operation of slot machines in Gulfport and Harrison County. County and city officials were called on to stop gambling."

The Executive Committee of the Southern Baptist Convention reports for September the total receipts for all Southwide objects were \$77,075.32. Of this \$49,099.92 were for the Co-operative Program, \$16,103.67 designated, and \$11,871.73 for the Hundred Thousand Club. Mississippi Baptists sent a total of \$2,019.00 of which \$1,465.67 went to the Cooperative Program, \$11.99 designated and \$541.34 for the Hundred Thousand Club. For the nine months of this year the total gifts from all the states for Southwide objects was \$1,126,526.10.

Dr. Rushbrooke has received from the Rev. Ambrosio Selma a message (dated the 7th September) in the name of the Baptists of Spain. It acknowledges with warm appreciation an expression of Christian sympathy which, in view of the disturbed condition of the country, had been forwarded by the Baptist World Alliance. The response adds the information that, though Baptist preaching-halls have been voluntarily closed in certain places until normal conditions are restored, no injury has, so far as is known, been anywhere inflicted upon the persons or property of Baptists. The Spanish brethren are thankful for the sympathy extended to them, and send their greetings to their fellow-Baptists everywhere.—Ex.

Mrs. Enoch Miller has resigned as pastor's assistant at First Church, West Point. Miss Dorothy McCool, a recent graduate of Mississippi College, has been elected to succeed her.

Associations meeting next week are: Columbus at Artesia, Oct. 20; Newton at Pinkney Church, Oct. 20-21; Simpson County at Pine Grove church, Oct. 20-21; Hinds-Warren at Chapel Hill church, Oct. 22; Walthall County at Dinan church, Tyler-town, Oct. 22-23; Jeff Davis County at Dublin church, Oct. 23; Kosciusko Association at North Union church, Oct. 23-24. This closes the season.

... The startling relation between liquor and crime is discussed by Arthur T. Lyman, Massachusetts Commissioner of Correction, in his annual report made public August 15. Declaring that the \$200,000,000 annual crime bill in Massachusetts amounts to more than three times the entire cost of the state government, and that "lack of food, clothing, and heat, ill-treatment of children, broken homes and divorces," are "tied up in the use of alcoholic beverages to excess," he added, "Intemperance breeds the basic foundation for the future criminal."—Ex.

Copiah Association holds two day sessions and keeps busy all the time. Moderator G. P. White started on time with a house full of people and they were an inspiring group. Former Moderator Judge Miller led the opening prayer. Clerk M. P. Jones led the devotional. Pastor S. B. Harrington preached a really great sermon, in the simplest way on "That I may know Him." Pastor J. W. Eidson read the report on Christian Instruction including Sunday School, B. T. U. and Religious Literature, and spoke on reverencing the Bible. The editor made a few remarks on the Record. The chorus class from the junior college at Wesson furnished special music. Dr. T. W. Talkington of Crystal Springs read the report on Missions, and the editor spoke on the Authority for Missions. We were sorry to have to leave before most of the work was presented. The people at Pilgrim's Rest church furnished a fine dinner to all.

The Roman Catholic Secretary of State is visiting in America, and there is a reason. This is election year. It is the year to make bargains with the candidates for the presidency. The pope has never ceased to work quietly for recognition by the American government, that he may have a minister or ambassador in Washington as he has in many other countries. Foxy grandpa has got his eye on this seat in Washington. The Catholics know how to put the president in an embarrassing position. They have tried in vain up to now to get Mr. Roosevelt to pull their chestnuts out of the fire in Mexico. Perhaps that was just a move to drive a bargain when the time was opportune. This election year is their opportunity, and James Farley, the president's right man, is high up in the Catholic councils. No president up to this time has dared to stir up Protestants by having the pope's ambassador officially recognized. Will Mr. Roosevelt trade with the cardinal? He has lost Al Smith who is now the object of both scorn and fear by the party which once offered him for the presidency. Will Washington jump into the cardinal's lap? We shall see.

—BR—

Editor McConnell of the Texas Baptist Standard says: "The best plan I know is the Service Annuity plan of our Relief and Annuity Board by which the pastor pays into a fund 3 per cent of his salary each year until he is 65 years old and the church (or churches) he serves pays into that fund an equal amount. This money is invested and increased year by year. The best financial calculations prove that this simple, easily understood plan will provide for those who go into it and they will never have to depend upon charity or upon very small relief checks when they grow old or break down.

Editor McConnell is here referring to a modified form of Service Annuity called "Age Security." The Relief and Annuity Board invites inquiry. Address Thomas J. Watts, Executive Secretary, 2002 Tower Petroleum Building, Dallas, Texas.

There were said to be 200,000 who attended the recent American Legion Convention in Cleveland, Ohio, of whom only about ten thousand are supposed to have gotten into the hall. They started the movement for pensions.

BAPTIST ORPHANAGE: We hope to be able to purchase new chairs for our dining room as we are now having to use benches and odd chairs for them to sit in. We are asking the friends of the Orphanage to send an offering for this cause. The first contribution received for this purpose was \$2.50 from Rev. Bryan Simmons. Who will be next?

The First Baptist Church of New Orleans, La., John A. Huff, pastor, has just completed another successful summer program. One of the major accomplishments of this program has been in the field of teacher training. We have issued 400 awards, 40 diplomas, 15 red seals, 8 blue seals, and 5 gold seals.—Pastor.

Dr. R. C. Campbell, Mission Secretary for Texas Baptists, has recently issued a pamphlet, "God's Plan" which will be very helpful to churches, especially in planning for the budget for the new year. It tells you (1) What God's Plan Is, (2) Bases for the Plan, (3) Need for God's Plan, (4) What God's Plan Will Do, (5) Putting God's Plan On.

PASTORAL CHANGES: C. R. Campbell goes from Mineral Wells, Texas, to Royal St. Church, Jackson, Tenn.; J. C. Eubanks has resigned care of First Church, Covington, La.; Dale Crowley resigns at Tabernacle Church, Jonesboro, Ark.; Walt N. Johnson's new address is Thomasville, N. C.; B. T. Kimbrough resigns Lee's Lane Church, Louisville, Ky., to enter educational work; W. J. Jones goes to Central Church, Gainesville, Ga.; A. N. Morris goes from Jeffersonville, Ga., to Summerville, W. Va.; J. E. Douglas becomes pastor at Camelton, Ind.

The church has been owing notes on its building for some twelve years. Two weeks ago at the close of the morning service, the pastor sought to raise the money to pay off the balance of \$990.00. Our people responded in a great way. In just a few minutes we had the amount raised and not all of our members present had given. So we gave each one an opportunity to give and the church could designate what to do with all we got over the amount of the church debt. We raised \$1,400.00. The debt was paid and last Sunday, Oct. 4th, we had a public burning of the notes. The church being free of debt on that date voted that a committee be appointed to secure bids for the painting of the church, roof, and regeneral repair of building inside and out wherever needed. The committee has met and made its plans and the work will soon be completed and all paid for. We are enjoying our work very much and ask that we be remembered in your prayers.—J. B. Smith, Pastor, Ackerman.

Realism and idealism, or realistic and idealistic are two words which are now being put to new and strange uses, particularly by diplomats who maneuver for national advantage in world politics. What they really mean by idealism is the ability to see what is right and the determination to adhere to it at any cost, believing that it is not only always right to do right, but that in the long run it is the only safe course. Realism is taking a side glance at the right and then turning away from it as an impossibility in a world built on fraud and force. The consequence is a safety first dodge into the first storm pit available and let the devil wreck the world. This is quite conspicuous in the dilly dallying of the great nations of Europe today which shilly shalled when the trouble between China and Japan arose a few years ago, and then blustered about what they would do to Italy if Mussolini undertook the rape of Ethiopia, but backed down when the bully shook his fist or rattled his sabre. The world is made up of people. The nations will adopt such moral standards as the individuals have. The cure for it all is making new men and women. Individual conduct must be made right if we expect nations to do right. We do mightily need the power of God working today for the regeneration of men and the transfiguring of their minds.



CHARLES E. MADDRY, Executive Secretary

CLAUD B. BOWEN, Educational Secretary

INABELLE C. COLEMAN, Editorial Secretary

DR. MADDRY WILL ADDRESS THE BOARD

The major feature of the annual meeting of the Foreign Mission Board, October 21-22, will be a report by Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention. He will give a resume of his observations and findings during his four and a half months' missionary journey in South America.

The Board will meet at 9:30 o'clock, October 21, in the Board Rooms, 601 East Franklin St., Richmond, Virginia. All state and local members are expected to be present.

The following eleven prospects for foreign fields will come before the Board for examination and possible appointment: Miss Jennie Alderman of South Carolina, Miss Elizabeth Gray of South Carolina, Miss Jessie Green of Georgia, Rev. and Mrs. B. L. Nichols of Texas, Dr. and Mrs. J. H. Humphrey of Kansas, Rev. and Mrs. R. F. Ricketson of Texas, Miss Wilma Weeks of Missouri, and Miss Thelma Williams of Colorado.

Of the above who may prove eligible for appointment, the Board will send this year only those whose salaries and traveling expenses have been taken care of by special gifts as designated when the cash was sent into the Board.

The public is invited to the special afternoon and evening services at the First Baptist Church, Wednesday, October 21. Miss Blanche Sydnor White, W. M. U. Corresponding Secretary of Virginia, will direct the afternoon hour, and Dr. L. R. Scarborough will address the evening congregation. He will review his days with Dr. Maddry in South America.

Thursday will be devoted to the budget and other business items of importance.

NEW ALBUM OFF THE PRESS

The fourth revision of the *Album of Southern Baptist Foreign Missionaries* (75 cents) is off the press. Miss Mary M. Hunter, the compiler, has made some distinctive changes in the manner of presenting Southern Baptists' 403 active missionaries. This new loose leaf volume is attractive and different.

Classes studying Africa this fall will be especially interested in the life sketches and faces of the new missionaries to Nigeria. There are new missionaries to Palestine that will be of special interest to those studying *Palestine Tapestries* (25 cents) by Mrs. J. Wash Watts.

The old album has been reduced to twenty-five cents. This bargain offers excellent possibilities for missionary place cards, prayer cards, posters, and so forth.

DR. MADDRY RETURNS

Aboard the S. S. Santa Lucia, docking in New York City, October 6, Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention, Mrs. Maddry, Dr. and Mrs. L. R. Scarborough, landed in America after a four and a half months' missionary journey through Brazil, Argentina, Uruguay, and Chile. Dr. Maddry came immediately to his desk in Richmond.

Southern Baptists everywhere are rejoicing over the spirit of revival that Dr. Maddry kindled everywhere he went; over the physical endurance that God gave him to stand up under this laborious journey and to return safely; and over the unspeakable blessing he was to the missionaries and native pastors as they reasoned together and let God lead them on to sane prospects for the future.

INTERNATIONAL PRAYER

Baptists from all over China are on their way to Canton, Kwangtung, South China, for the National Baptist Centennial celebration scheduled for October 13-18. October 15 is designated as the All-China Centennial Day. On this day praise services will be held in every Baptist church, every mission station and out-station throughout all China.

Thousands of Chinese Christians will thank God for Southern Baptists and for the missionaries whom Southern Baptists have sent to the land of Sinim. They will call hundreds by name. It is amazing how they know the names of Southern Baptist leaders, pastors, Christians, and how they pray for these by name.

The Board would call every Southern Baptist to five minutes of definite meditation and prayer daily during this special week in China. May the Baptists of the Southland join the Baptists of China in prayer profound!

Dr. John R. Sampey is representing Southern Baptists at the Canton meeting.

GRATITUDE TO THE WOMEN

Seven years ago when we started with forty children we thought that was wonderful. This summer we enrolled 300 and 103 are under ten years of age. There is a third generation coming along in some of these families and all who ever passed through our school each summer have had the Gospel, and there are those who can memorize Scripture and sing the Gospel songs. Their hand-work is also a credit to them, for we train them to use their heads, hearts, and hands. One of our teachers makes a point of visiting other schools around the city, but honestly confesses that ours is the best all-round school in Jerusalem. For real solid training we take the palm, and of course we have the finest play-ground owing to the loving sacrifice of our dear women of the South, who made it possible with the gifts of the Lottie Moon Offerings, and to whom we give our hearts deepest gratitude. —Elsie Clor, Jerusalem, Palestine.

WHEN IS YOUR SCHOOL OF MISSIONS?

This is the question that pastors all over the South are exchanging when they meet and when they write.

What country are you going to study, and what books are you using? To these two questions the Foreign Mission Board suggests *Africa* and the Missionary Education Department's new books on Nigeria: *Basil Lee Lockett: A Beloved Physician* (50 cents), by Mrs. Lockett; *New Nigeria* (40 cents), by C. Sylvester Green; *Topsy Turvy Twins* (25 cents), by Nan F. Weeks; *Little Black Sunday* (25 cents), by Nan F. Weeks.

The W. M. U. of Virginia has recently published *Trophies for the King*, by Clark (50 cents).

For only sixty cents a wall map of Africa with all the Southern Baptist stations indicated on it may be secured for classes studying Nigeria. Individual outline maps are offered for only twenty-five cents a dozen.

PRAISE GOD FOR THE USUAL THING

From Buenos Aires, Argentina, Dr. Maddry wrote: "It is just the usual thing to have anywhere from ten to thirty grown people come and confess Christ in one service. One of the leading pastors of the city became so stirred over the matter after our first visit here that he put on special services in his church and his

young people rallied to him, just as they would in one of our churches at home. In ten days he has had sixty-five confessions, in addition to the great number we had when we first preached in his church. This same kind of results could be realized all over this republic, if we had men and a little money for expenses. Argentine Baptists have laid a great foundation, and if we will press the matter here in ten years there will be 50,000 Baptists in this republic. If I mistake not, Argentine Baptists are one day going to take their place along with the Baptists of North America as a great missionary force."

MERELY FOR THE POSTAGE

The Board is offering free for the postage (eight to fifteen cents, according to the zone) Dr. T. B. Ray's *Only A Missionary*. Every pastor, teacher and leader will find this book of 223 pages an invaluable missionary asset to his study table. Illustrations, sketches, and stories from the lives and fields of missionaries combined with factual features of missionary life make this old book ever fresh and vigorous.

RECEIPTS FOR SEPTEMBER, 1936 Foreign Mission Board Richmond, Virginia

Cooperative Program	\$28,269.92
Designated Gifts	14,268.63
Debt Account	9,012.01
Lottie Moon Christmas Offering	37.00
Miscellaneous Income	4,474.75
Total Income	\$56,062.31

THE COOPERATIVE PROGRAM—AN APPRECIATION

E. P. Buxton, Treasurer

It is a source of gratification to those who contribute to foreign missions through the Cooperative Program that they are also giving support to many other varied interests of God's kingdom. To all alike the Cooperative Program offers the opportunity of rendering aid to all of the objects included therein.

One of the finest results to be attained through the Cooperative Program is the unification of Southern Baptists in their common support of the denominational program. It is quite axiomatic to say that only through concerted effort can the greatest achievements be made.

Systematic giving to foreign missions on the part of our people is the cornerstone upon which must rest the constructive work of this Board. Special gifts are always welcome, and are indeed necessary to care for special needs; but, after all, it is to the steady income derived through the Cooperative Program that our Boards must look for their main dependence. Annual budgets must be based on reasonably accurate estimates of cash receipts, and they in turn must be built up from stable sources of income. It is right here that the Cooperative Program fits into the scheme of things in that it furnishes just the necessary foundation for projected budgets. Sixty per cent of the Board's budget receipts, exclusive of the Lottie Moon Christmas Offering, for this year came through the Cooperative Program receipts.

Arkansas Baptists are in a campaign to pay off their \$200,000 debt. We who are working at the same job pray for their success.

EDITORIALS

THE INFECTION OF PREJUDICE

Nathanael was the man of whom Jesus said, "Behold an Israelite indeed, in whom is no guile." And that is genuine commendation. Anybody would covet the honor of having this word from the Master. Simplicity is a beautiful trait of character. It means childlikeness, transparency, the quality of soul which permits the truth to pass through to the center of the soul. Is is like the clear pool into whose depths are mirrored all the beauty that hedges it about, and the sparkling stars which hover over it, an unspoiled soul, that has been shielded from the storms of evil, or the turgid muddy streams that would cloud its purity.

But don't get the impression that this condition of mind is not subject to gross abuse. The same placid lake which reflects the beauty around it and above it, would reflect anything else in proximity to it however hideous or harmful. A child's mind is a white sheet and anything good or bad can be written on it. There is a wide difference between being innocent and being holy, or even in being righteous. It is one thing to be unsophisticated, and another to be right. To be teachable does not guarantee that we will always be taught the truth. That depends on your contacts, and surroundings.

Impressions are easily made on the unsophisticated mind, impressions for good or ill. And Nathanael is a good demonstration of this fact. When Philip found Nathanael and told him, "We have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth the Son of Joseph." Nathanael's immediate answer was, "Can any good thing come out of Nazareth?" He was merely echoing what he had heard repeatedly. He was reflecting an opinion that had been expressed around him. It was the shallow response of a simple soul, like the shadows in the lake of the overhanging shrubbery. It was a child-like, even a childish response.

Is is easier to form bad opinions of people than good ones. We are quick to believe when some one tells us of somebody's going wrong, or doing wrong. And there are plenty of such reports abroad. Perhaps you have found occasion to regret having formed unfavorable opinions on insufficient evidence. If some emissary of the devil proclaims to all the world that the preachers are a bad lot, the echo of it sounds far and wide. If some self-appointed censor of denominational leaders heralds to the world that they are a self-seeking lot, and that they are bungling the job, or misusing the trust or money committed to them, that they are either crooked or incompetent; then simple souls take up the cry and want to know if any good thing can come out of Nazareth.

The proper reply to all such questions is, "Come and see." It is childish to swallow everything that is offered you. And children will swallow poison as quickly as they will eat bread. But the Bible says, "No longer children"; "Brethren, be not children in mind; yet in malice be ye babes, but in mind be men." A personal investigation will assure us of the truth. Many souls as sincere as Nathanael, have been kept from knowing the truth by believing rumors. And men who ought to be giving their strength to the kingdom of God, are led astray by prejudice which turns away from the truth without an investigation. Come and see is still the challenge of truth and honesty to all of us. Prejudice is a mental disease that is highly infectious.

—BR—

"Witnessing For Christ," is the title of a new volume from the Baptist Sunday School Board press, intended for a study course book by intermediates in the B. T. U. The author is Mrs. Ethel Hudson Williams, whose husband is the preacher-business manager of the Sunday School Board. It will be helpful in making young people see the opportunity and responsibility of representing the Lord Jesus in all their relationships. Price 60c and 40c at the Baptist Book Store.

MIRACLE BELIEVERS

Miracles have their high purpose, and they have their limitations. They may do great good, and they can do actual harm. They may be an aid to faith, or they may attract the natural man away from a high and spiritual purpose, degrading the desire to the gratification of curiosity by appealing to the spectacular, and even to the satisfying of the flesh. Jesus worked miracles, but they had a high spiritual aim.

We are led to saying these things by reading the closing verses of the second chapter of John's Gospel. Here it is said, "Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning a man; for he himself knew what was in the man." Here there was every outward appearance of faith, but Jesus saw on the inside, and while it is said they "believed on his name," he did not trust himself to them. There was something lacking in the quality of their faith, and the trouble with it was that it was based merely on the signs which Jesus was doing during the feast. These signs had their purpose and they had their limitations. They were convincing to the mind but they were powerless to change the nature of these people.

There is more than one purpose and effect of the ministry of Jesus, then and now. He healed men's bodies, he taught them the truth and he saved their souls by dealing with their sins. Most of his miracles were acts of mercy. They were also signs or proofs of his divine commission. They served these purposes adequately and satisfactorily. They opened the way for men to know God and to draw them to God, but they did not go deep enough to change the nature of men. These miracles could not do and were never intended to do, though they prepared the way for it.

It is a serious thing for a person to be convinced and to go no further in committing himself body and soul and life to the Lord Jesus. "It were better for him not to have known the way of righteousness, than after knowing it to turn back from the holy commandment delivered unto them," 1 Peter 2:21. Those who were once enlightened and tasted of the heavenly gift and then turn away, it is impossible to renew them again unto repentance, Heb. 6:5-6. If a man's head goes one way and his heart or his feet another he is bound to come to ruin.

It is easy for people to deceive themselves by merely believing and accepting evidence and not trusting Christ for salvation. Missionaries in Roman Catholic countries say that one difficulty they have is in the coming to them of priests who have been convinced of their own error, and of the truth which the missionaries preach, but have not experienced the saving power of God through Christ and the Holy Spirit in their hearts. They are convinced but not born again. There are "rice Christians" in China, and there are intellectual adherents to the teaching of Jesus in many lands. But these drink from shallow wells which soon go dry.

The last part of chapter two in the Gospel of John and the first part of chapter three are closely connected. In the first we are told of people who beheld the signs and believed. In the other we are given an example. In Nicodemus we have an instance of one who was convinced and who later went further. He said, "We know thou art a teacher come from God, for no one can do these signs which thou doest, except God be with him." But Jesus without delay told him this was not enough. He must not mistake intellectual conviction for personal regeneration. And the world is in sore need of this knowledge today.

Missionaries in Northern China are experiencing a mighty work of grace today in the churches. And it has come about by the discovery on the part of church members that teaching and mental conviction are not enough. The truth which Jesus gave to Nicodemus, "Ye must be

WHY ETERNALLY POOR?

Many of us know what it is to be poor. There are some compensations in poverty. And there are many limitations and privations. We see others having much more than we and they can do things and have many satisfactions which are denied us. And many of us can look around us and see people who are poorer than we are and are deprived of many advantages which we enjoy, in education, culture, recreation, travel, comforts and even luxuries. There are a good many of such people that you would not be willing to swap places with. They live in poor houses, are without sanitary conditions, can not provide themselves with variety in food, nor have leisure and opportunity for fellowship with others. Even medicine and the ordinary necessities are frequently lacking. They are poor, and you are sorry for them.

But had it occurred to you that there is a poverty of soul as well as poverty in material possessions? And it is more important to be rich toward God than it is to be rich in houses and lands. And this sort of poverty, poverty of soul, subjects one to limitations and privations more constraining and painful than poverty in purse. Recall Jesus' story of the rich man who had made big crops and planned to build bigger barns, but was called by death, and leaving it all behind, went out without a penny to his soul's account. Jesus said, "So is he that layeth up treasure for himself and is not rich toward God."

But it is possible for a man who is poor in this world's goods, as it is possible for a man who has accumulated a fortune to be rich forevermore, and rich in the things which count, and the things which cannot be taken away from him. There is no need for any man to be eternally poor. It will be a pity of pities for a man to go into eternity with nothing to make his life rich and full for all the years to come. God gives us a chance here for preparation, and he gives us enough of light as to the hereafter to induce us to make serious preparation for it. And he exhorts us in many places and by many parables to make diligent preparation for the enriching of ourselves in the life to come.

Take this sentence from Jesus' sermon on the mount: "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt and where thieves do not break through and steal." Jesus knew all about this world and the next. He knew their relative values. He knew that this world is a portico to the next, a place of entrance. He wants us to have something on the other side. It is the only absolutely safe place to invest, and it is where we are to remain forever.

Can a person be poor in heaven? Poverty and riches are like most other things relative terms or conditions. There will be people in heaven who are richer than others. Else there would be no reason for saying "Lay up treasures in heaven." If poverty puts limitations on us here, it will do so in the next world. And each one is responsible for the conditions which will confront him there. You and I have now, right now, the opportunity to determine whether or not we will have treasure in heaven and how much we will have. May the Lord open our eyes, that we may know what to do with what he has given us.

—BR—

The Kemper County Baptist Association met with Center Ridge near Porterville October 2nd and 3rd. Our visitors were A. L. Goodrich, circulating manager Baptist Record, and Mrs. W. G. Mize of the Baptist Orphanage; also N. S. Jackson and C. C. Coulter of the Anti-Saloon League. These were very helpful in our discussions. The letters from the churches showed 73 baptisms, 11 deaths; \$4,147.23 to local causes, and \$1,032.42 to missionary causes. Officers: O. R. Moseley, moderator; C. E. Bass, clerk, and J. M. Eley, treasurer.—C. E. Bass.

born again," is making over the churches in Northern China. May we not pray for this work of grace in our own churches.

Convention Board Department

R. B. GUNTER, *Cor. Sec'y.*

This one thing we do, pay our debts.

NEEDED—A MISSION SPIRIT

This writer does not recall having heard in our Southern Baptist Convention, our Mississippi Baptist Convention and in our district associations as many as six mission sermons during the past ten years. He has heard of some mission sermons having been preached in associations which he did not attend.

Since preachers usually preach that upon which they have been thinking and in which they are interested, one is led to believe that there is not mission preaching in the local churches. Is this conclusion correct? If so, the situation is not very encouraging, for if the preachers do not preach missions there will not be a majority of the memberships who will be interested in contributing to mission work.

If some of our greatest preachers have been correct in statements which they have made, then those pastors who fail to preach missions are not only unfair to the mission cause, but they are retarding the progress of the work of their respective churches. Almost all of our preachers would like to be as successful in the pastorate as was Phillips Brooks. He said if called to a church whose building was dilapidated that he would preach on foreign missions until the people wanted to have a part in giving the Gospel to the lost unto the ends of the earth. He said that he would then have no trouble in repairing the church building. Dr. George W. Truett said a few years ago that if you wanted to take care of the local situation it was important that the mission fires be kept burning. There is more to it than this. A church cannot be true to its mission and obedient to the command of Christ if it fails to be a missionary church. As the writer sees it, our greatest need is a mission spirit and a mission zeal in the pastors of the Baptist churches in Mississippi, and probably in the Baptist pastors of all other states.

FIVE THOUSAND CLUB

The Five Thousand Club grows every day. We have passed the 3,500 mark. Cash from the Five Thousand Club in September was more than \$4,800.00. We have gone too far to turn back, if any one ever thought of turning back. It would be fair to the more than 3,500 members who have already joined and paid some in to reach the five thousand mark. We must reach it; the sooner the better. We are reaching it. Redoubled efforts should be put forth for the next few days. If this is done by all the workers, the greatest achievement for more than fifteen years will have been made.

OCTOBER 31ST

October 31st closes the books on this State Convention year. Before the books close, every Baptist church in the State should have an offering in the Board office. The Lord has done great things for us. Our gratitude should be expressed in our offerings. Those churches which have been giving regularly throughout the year should make a thank offering before the last Sunday in this month shall have passed, and every church which has not thus far made an offering should show its gratitude to God for His marvelous blessings throughout the year. Mississippi has been favored above other states. Therefore, Mississippi should give beyond the giving in other states. Let us keep our spiritual prosperity on a par with our material prosperity.

During the seventeen years of Pastor F. F. Gibson at Walnut Street Church, Louisville, the total gifts of the church have exceeded a million dollars, half of which went to missions and benevolence.



DR. A. T. ROBERTSON

This picture sent us by Pastor N. G. Hickman of Winona was taken of the late Dr. A. T. Robertson in his classroom at the Louisville Seminary.

LET'S GO

By A. L. GOODRICH, *Circulation Manager*

"Ask the People and They'll Subscribe"

ON THE GO

Oktibbeha County Association:

Dr. J. D. Ray the beloved pastor at Starkville is the moderator of the Oktibbeha Association. He knows how to start, and stay on time. They generously gave us time to present the work of State Missions.

The Sturgis saints led by their good pastor, W. H. Smith, entertained the crowd in a delightful way.

Pontotoc County Association:

Back among the home folks, we had a great time at Toccopola with the Pontotoc County Association. Toccopola folks fed the physical man and several brethren fed the spiritual man with discussions on various objects of Baptist work.

Pontotoc County is well represented on the Record subscription list. Hence they know about what Baptists are doing. Over and above they agreed to donate five milk cows to the orphanage. It pays both ways to read the Record.

Officers of the association were: moderator, Rev. T. C. Hodge; assistant moderator, Dr. B. Rev. T. C. Hodges; assistant moderator, Dr. B. M. L. Shannon.

The Furrs and Browns "took us in." Pontotoc is noted for its hospitality.

Madison County Association:

Dr. L. B. Campbell, Madison County moderator, knows how to conserve every minute and does it.

We were graciously given five minutes to present the Record and are expecting several churches to get on the fifty per cent list.

One church is expecting to put the Record in their budget. (A country church.) This is a hint to others.

Madison County subscribers are as follows: Flora 12; Ridgeland 3; Sharon 2; Stokes 1; Camden 3; Madison Station 26 (every family—David Cranford, pastor); Canton First 11; Canton Center Terrace 33.

Zion Association—Webster County:

After exploring Webster County we arrived in time to hear a most helpful devotional by Moderator Joel Dorroh.

Zion Association liked the work of their officers and re-elected Rev. Joel Dorroh as moderator and Sam Adams as clerk.

The following features of this association seemed outstanding: A full house; a full crowd (after dinner); perfect order; time graciously granted to the visitors.

We discussed the Record before noon and State Mission work after noon.

Pastor Putnam says the host church, Shady Grove, has a well-filled house for Saturday preaching services.

Spring Valley Church was admitted to the Association.

Webster County subscribers to the Record are as follows: Cumberland 2; Bellefontaine 1; Mantee 3; Tomnolen 2; Walthall 1; Embury 1; Mathiston 7; Eupora 13. This does not include several subscriptions handed us at the association.

CHURCH MUSIC

Pointed Paragraphs

I. E. Reynolds

No. 33. English Hymnody (Continued)

The Third Epoch of English Hymnody, 1850 to the present time, is known as the Devotional and Experimental Period. It is in this period that there is marked decadence in original hymn writing. This is obvious because of the great number of translations from Greek, Roman and German hymns. As an evidence that it is largely a devotional and experimental period, women predominate as hymn writers, however, there are some very splendid hymns that had their birth during these years. Some of the outstanding personages are: Jane Borthwick, Sarah Findlater, Catherine Winkworth, Fredrick W. Faber, Edward Caswell, John M. Neale, Anna L. Waring, Cecil Frances Alexander, Frances R. Havergal, and Wm. Walsham Howe. Of those we find six women and four preachers, with four translators. Some of the best translations were: "My Jesus As Thou Wilt," translated from German by Miss Borthwick; "Jesus the Very Thought of Thee," translated from Latin by Caswell; and "Jerusalem the Golden," translated from Latin by Neale. Some of the hymns of this period are: "Faith of Our Fathers"—Faber; "Hark! Hark My Soul"—Faber; True Hearted, Whole Hearted"—Havergal; "Jesus Calls Us"—Alexander; "O Jesus Thou Art Standing"—Howe; "O Paradise! O Paradise!"—Faber; "There's A Wideness in God's Mercy"—Faber; "In Heavenly Love Abiding"—Woring; and "O Word of God Incarnate"—Howe.

Three joined First Baptist Church, Biloxi, last Sunday—one in the morning and two at night. Two came on profession of faith and for baptism. Our revival meeting begins next Sunday, the 18th, with brother D. L. Sturgis of Indianola, preaching and brother M. E. Perry of Denton, Texas, leading the music and young people's services. The meeting will continue about twelve days. All readers of the Record are requested to pray for us daily.—G. C. Hodge, Pastor.

Our Jones County Association met with the Pleasant Home Church twelve miles northwest of Laurel Oct. 6th. We had an excellent meeting. Thirty-one of the thirty-three churches were represented. It has been a prosperous year for our churches, and they were well represented. E. T. Mobberly was re-elected moderator, and W. N. Montgomery clerk. The association was glad to welcome the new pastor of West Laurel, brother A. B. Pierce, and also brother O. A. Eure who has recently become pastor at Ellisville. These brethren added much to the meeting. Brother Pierce preached the associational sermon, and brother Eure gave an excellent talk on the work of our colleges. Brother J. W. Newborough represented the Baptist Rescue Mission in New Orleans, and was accorded a welcome. Brother J. W. Fagan was appointed to look after the Thanksgiving offering for the Orphanage. Bethlehem church, located five miles east of Laurel, was selected for the next meeting.—M.

THE POTENCY OF GOSPEL SONGS

Ernest O. Sellers

All music is primarily physical. The relation of sound waves with the ears and motor nerves of mankind will one day be made satisfactorily plain for the common man to understand. Most of us have experienced or observed the thrill music makes upon individuals and assemblies. The martial effects of army bands, dance music or other musical combinations are well and widely known.

These effects are always modified by the ideas presented by any accompanying words. This being true how few pastors, singers, or song leaders—to say naught of flippant critics—give music . . . especially hymn singing . . . a critical consideration along this line.

Many object to the use of the gospel song and yet they will murder Te Deums or slaughter anthems and perhaps cannot even whistle a folk song. Granting that many of the songs of this category are trivial and ephemeral the same can be said with equal emphasis of churchly hymns and secular songs. There is nothing much older than yesterday's "popular" song hit.

How many of the songs of the Lutheran or Wesleyan eras survive today? It is of record that some of the most celebrated writers of the past have produced compositions a first year high school student of England would reject with scorn.

Just as thousands of widely used hymns of the past have gone into oblivion so many of the gospel songs have served their day and passed from the memory of man but in passing they have left a rich deposit of blessing to the Church of Christ. But not all have passed as is evidenced by the ninety-three that have been included in the New Baptist Hymnal. It is a fact that some of the accepted churchly hymns can be traced to folk songs and some melodies were doggerel before being adapted as a vehicle for religious truth. The compositions of Doane, Towner, Stebbins, Lowry, Sankey and others have been and are being sung by many times more believers than the productions of scores of composers such as Dykes, Barnby, Monk, Sullivan.

One reason for this is that the gospel song is so largely an expression of Christian experience and aspiration. While our services are lamentably short of the elements of worship still the gospel songs do express thankfulness, praise and a longing for the deeper spiritual experiences. Most of them set forth elemental truths of the Christian faith so simply as to appeal to everyone. Often their stark simplicity makes the strongest artistic appeal.

We are aware of the value of atmosphere and of repetition. One can not be impressed by the emphasis, in the best of these songs, that is laid upon the fundamentals of Christian faith and action. With a larger number, in any given assembly, participating in a common expression of these truths, an atmosphere is created most suited for the message of the occasion.

The evangel of the good news can best and often most fully express his experiences, emotions and enthusiasm in song. Revivals have arisen without preliminary plans, without much and sometimes no preaching, but never without prayer and generally much singing. Luther's use of well known popular melodies of his native land and Charles Wesley's aid to his famous brother is a matter of history. Every really great revival has enlisted music in a conspicuous way and the leaders of song have, in a very practical manner, taken advantages of a fundamental, elemental passion of human life and used it to the glory of God and of Jesus Christ, the Son.

—The Baptist Bible Institute,
New Orleans, Louisiana.

—BR—

Monday, Sept. 28, the Baptist pastors of Nashville meet at Third Baptist Church for an all day prayer meeting. Praying for the lost of Nashville.—Ex.

MUSIC AND THE BIBLE

—O—

(Continued from last week)

Music and the Bible

"The Jewish Psalms have furnished the bridal hymns, the battle songs, the pilgrim marches, the penitential prayers, and the public praises of every nation in Christendom since Christendom was born. They have rolled through the din of every great European battlefield; they have pealed through the scream of the storm in every ocean-highway of the world. Drake's sailors sang them when they clove the virgin waters of the Pacific; Frobenius's when they dashed against the barriers of the Arctic day and night. They floated over the waters on that day of days when England held her freedom against the pope and Spaniards, and won the naval supremacy of Pilgrims; were sung around Cromwell's campfires, and his Ironsides charged to their music; whilst they have filled the peaceful homes of England with the voice of supplication, and the breath of praise. In palace halls, by happy hearths, and in squalid rooms, in pauper's wards, in prison walls, in crowded sanctuaries, in lonely wilderness—everywhere, they have uttered our moan of contrition and our song of triumph; our tearful complaints and our wrestling, conquering prayer."

Many theologians believe the hymn sung at the Lord's Supper was one of the Psalms of the Bible, therefore, the Lord indorsed them. The apostles indorsed the Psalms because they sang with the Lord at His Supper. James, in his epistle, enjoins us to sing psalms when merry. We have an injunction from Paul—"To teach, speak and admonish through the psalms."

Paul's Prescription For A Music Program Found In the New Testament

Paul must have had a splendid knowledge of music—at least he had a wonderful conception of its place, power and practical usefulness. In Ephesians 5:19 and Colossians 3:16 he outlines a complete music program for the worship and service of Christ as follows:

HOW? "Speaking to yourselves"; "Teaching one another"; "admonishing one another."

WHAT? "In psalms"; "In hymns"; "In spiritual songs."

CONDITION OF HEART: "Singing and making melody in your hearts unto the Lord"; "Singing with grace in your hearts to the Lord"; "Let the word of Christ dwell in you richly in all wisdom."

In reference to the psalms, hymns and spiritual songs suggested, a Greek exegesis of these Scriptures will reveal that the Psalms, mentioned, had reference to the Psalms of the Old Testament and represented the worship element of the music program, to which may be compared the anthem and other worship music forms of the present.

The hymns were written by the New Testament Christians and were doctrinal and didactic, largely objective in character, to which can be compared the standard hymns of today.

The spiritual songs were also written by the New Testament Christians. They were expressions of personal Christian experiences, largely subjective in character, to which can be compared the better type Gospel songs now in use in our churches.

It is interesting to note that in Paul's outline are included worship, doctrine and personal experience which are the dominant elements in any church organization. The most appropriate and practical music program to be used is that one, which in the proper proportion has in it these elements. Worship, alone, will beget ritualism and formalism; doctrine, alone, will beget Christian scholasticism; and personal experience, alone, will beget emotionalism, fanaticism or "holy rollerism." Therefore, according to Paul, each church music program should have in it the three types of music—psalms or worship, hymns or music of doctrine and teaching, and gospel songs of personal experience.

In the light of the foregoing survey of the music of the Bible a practical application for us can be made in the form of a quiz, viz:

If God is a lover of art and created everything beautiful, orderly and systematic and planned all of His religious program accordingly;

If He planned a great place for music in worship and service and gave it the prominence and attention necessary to its success;

If He planned for and used the highest standards and character of music and its most effective rendition;

If He made provision for the teaching, training and general preparation of the musicians;

If He chose the musicians from His elect tribe of Levi, the same tribe from which other religious workers were chosen;

If He made no discrimination between the musician and the other Christian workers in respect to importance, remuneration and housing facilities;

If He specifically arranged for choirs with directors in each house of worship, which He gave the blue print for, except the tabernacle built by Moses, prescribing their duty, gave them full-time work, paid them from the common treasury, and dressed them in a peculiar way;

If the hymnal, which He provided, was of the highest type and quality not catering to anything cheap or akin to the popular music of the street;

If the music was a definite part of the worship and service and not just a fill-in or show program, and was on a par in ideals and standards with the other phases of the program;

If Christ indorsed the Old Testament order of service, when He went into the synagogues to preach and teach, when He used a Psalm at the Lord's Supper;

If Peter and John indorsed it by going to the synagogue to worship;

If James, personally, indorsed this Old Testament program by enjoining us to sing Psalms when merry;

If Paul indorsed the program of the Old Testament to the extent that he said "Let all things be done decently and in order"; he, also, went to the synagogue to preach and said, "Speak, teach and admonish through psalms";

If Heaven indorsed it, if we judge by the record of Revelation where the great heavenly host of 144,000 blood-washed and redeemed, through song and instruments, lifted their hearts in worship through the "Song of Moses and the Lamb";

If the Christ and the disciples preached on the mountainside and did personal work on the roadside through the week, but on the Sabbath Day were usually in the temple or synagogue;

If the Bible program of worship and service appealed alike to the worshiping congregations through the eye, the ear, and the mind;

Then, how can we, who profess the name of Christ and have the responsible places of leadership in His worship and service, neglect and be indifferent to this wonderful opportunity the Lord has given us, through which to serve Him?

How can we allow so much cheapness in the churches in respect both to the type and character of music used and its rendition?

In conclusion, our only hope is through a general church denominational and music leadership, that will build music programs according to the need of the congregations instead of according to their desires, prejudices and customs, because the trend of the masses is in the direction of low ideals. True leadership does not follow the masses. The masses crucified Christ. The masses will crucify any man who has a worthy ideal that is contrary to their desires. The masses never build a worthy program of any character. Real growth and progress along any lines must be in opposition to the spirit of the masses and carried on to completion by the few—the minorities.

It is easy to assume the demagogic spirit and follow the masses for the sake of popularity, selfish ambitions, or commercial ends but it does not lead to worthy success in the long run.

Taking the Bible standards for our ideals, directed by a leadership which is efficient, sympathetic, and understanding of the needs of the congregations, and working for the best inter-

est of God, Christ and His Kingdom, we will emerge from this era of unworthy, unscriptural and inadequate church music programs.

—BR—

GOD'S BLESSINGS AND BY OBLIGATIONS

Text: Psalm 116:12

—O—

David recognized three things, and speaks of them in this verse; first, he recognized that he had received benefits; second, that God was the giver of these benefits, and third, that he was placed under obligations to God, the giver, for the blessings bestowed.

I. Our Benefits.

We have lived surrounded with abundant benefits until some of us feast upon the good things of life without ever feeling that we have been the recipients of any special favors. Our benefits have been of two classes: Temporal and Spiritual.

While much of the world is torn with war and strife, and while especially Europe expects another world war at any time, we are still at peace with each other and with the rest of the world. Many places have had droughts, pestilence, tornadoes, gales, and floods, while most of us have had none of these in a destructive way. Crops are better than any of us thought or even hoped for them to be a few weeks ago. If God were only given a tithe of the increase of the farms and businesses, operated by Baptists in Mississippi, that we could not see a few weeks ago, our debts would be greatly diminished and probably wiped out.

Our spiritual blessings have been many, most of you have the advantage of having been reared in a Christian home. If you were not, the Gospel of Christ has been preached to you and you have believed and received remission of sins. Many of your neighbors are Christians and are therefore, a source of spiritual strength and help.

There was a time when people could not read the Bible for themselves, but had to take the word of the minister; but today almost every home has a Bible and someone there can read: so we have the privilege of having in our own language God's message to us.

For the past few years we have been having some of the best revivals that most of us have ever seen. There is a significance to these real outpouring of the spirit, which have occurred among us.

II. Who Is the Benefactor?

God said through Amos, I have done this, I have caused it to rain, and I have caused it not to rain. I have sent the blessings and the curses. In many passages of his word, God has claimed to be responsible for the things which have happened. In Malachi 3:6, God said, "I am the Lord: I change not"; then if he did these things in former times he does today.

Curses have not commonly occurred during times of spiritual revivals and spiritual prosperity, but they have always come when God's people have gone astray from him.

Even the ungodly came this year to the place that preachers and religious leaders were asked by them for rain, and in my own experience I have seen God send the rain just in time, and many others have had similar experiences. Will we now contend that God did not give, but that it just happened that way? Not only did God send the rain to make the crops but as in the building of Solomon's Temple when it is said, that it rained only at night lest the workman be hindered. The rain has only come in the least destructive way in almost all parts of our own state.

III. What Shall I Render Unto the Lord?

Since we have been the beneficiaries of so many blessings; and since we were once willing to acknowledge God as the giver, what shall we render unto him as an acknowledgement of his benefits to us?

God holds the cup of salvation out to every one and says here is the living water, and every thirsty soul may drink if only he will. If only you, my sinner friend, will taste you will never be satisfied until you have drunk of the fullness

thereof. The Prophet Isaiah, Isaiah 55:1-3, pleads earnestly to thirsty and hungry souls to partake and live. Jesus said, "I am the living water, Drink of me and never thirst again." And the very last invitation of the Bible is to every one that is athirst, to come and drink. Do not simply drink of the cup of salvation yourself, but it is your duty to carry the cup and offer it to others. Many are thirsty and don't know what their greatest need is. You have received freely, now give, for this is our Lord's way of carrying on his work.

Not only will I take the cup of salvation and offer it to others, but I shall call upon the name of the Lord in the midst of this modernistic and unbelieving generation. Daniel called upon his God three times a day where his enemies could see. The early disciples chose to speak in the name of Jesus publicly, even when they were threatened, and God took care of them.

If we shall only do these things this great spiritual revival shall be carried further and further into the uttermost parts of the earth. But if we shall fail now, it seems to me that this is God's last offer to a wicked world, and we are to be blamed for the failure; because we know and do not.

David also said he would pay his vows unto the Lord in the presence of all the people. We not only have spiritual obligations, but we have outstanding obligations, which will test the sincerity of our professions. I have heard loud professions and looked for them to show fruit by doing something; then when I saw nothing done, nor vows paid, I looked then for that which I knew must come; that person's apparent spirituality vanishing as the morning dew. Those who are spiritual, vow unto the Lord and make an effort to pay their vows.

I believe God has given us a chance to pay our debts and redeem our credit in the eyes of the business world, and "put to silence the ignorance of foolish men." Then our time and money can be spent for the furtherance of the gospel.

When Israel robbed God he withdrew his helping hand from them. When they returned to him he returned to them. I tremble when I think of our blessings, for if we show ourselves ungrateful to him for his blessings, we may expect perilous times. I, for one am not willing to lightly regard our blessings.

May we covenant together to lend ourselves and all that we have been blessed with to the Lord for all his benefits unto us.

—BR—

Ralph B. Winders of the First Baptist Church of New Albany, Miss., who entered the Southern Baptist Theological Seminary in September, preached his first sermon last Sunday to the inmates of Waverly Hills Tuberculosis Sanitarium of Louisville, Ky., taking for his text: God is our refuge and strength, a very present help in time of trouble. In writing about it to his mother he said: "I think I said what the Lord wanted me to, as I always intend to do."

A GENTLEMAN

—O—

To give an insult is to prove
Yourself a boor, a base poltroon,
Whose soul in sordidness will move
To fouler folly all too soon.

A gentleman gives no insult,
Nor will he note the dastard's thrust.
He lives so far above that cult
He even scorns to show disgust.

Display resentment and you show
You feel yourself open to scorn.
When this great truth you come to know
Great wisdom will your soul adorn.

The gentleman ignores with joy
All words and deeds put forth to sting;
But every kindness will employ
To teach the wayward heart to sing.

—Wm. James Robinson

Kansas City, Mo.

RICHMOND BAPTISTS COOPERATIVE CAMPAIGN

—O—

The forty Baptist churches in Richmond, along with thirty-five rural churches in the area, inaugurated a campaign for cooperative efforts and emphasis on Sunday, September 13, when they held in each church a Fall Re-union service. During the five nights of the week following Dr. C. Oscar Johnson of the Third Baptist Church, St. Louis, Mo., preached at great rally services at the Mosque, the largest auditorium in Richmond. Tremendous crowds heard him each night. More than 20,000 attended during the week. He preached just the fundamental principles of Christ and Christian living and the Baptists along with many friends of other congregations were pleased and really inspired. No invitations were given but Dr. Johnson asked that those who had definitely decided to follow Christ should stand. Dozens stood. Richmond was certainly well pleased with Dr. C. Oscar Johnson.

These rally meetings were the only extra services of the campaign but they served to inspire enthusiasm for the regular services of the church and for the city-wide Training School of B. T. U. and Sunday school workers. Figures of attendance excelled all previous years.

Sunday, October 4, was Church Loyalty Day in each church. The various congregations cooperated in a page of ads in the daily papers and through a central committee headed by Dr. T. F. Adams, the new pastor of the First Church. Practically every church reported capacity crowds and many ran short of communion glasses.

Sunday, October 11, will be Sunday School Rally Day and cooperative emphasis through the press and a general committee promises to bring forth the largest Sunday school crowd in Richmond history.

The cooperative emphasis will be continued until November 12 when the General Association of Virginia meets in Richmond.

The principle of cooperation won the approval of the local press and pages of space were gladly given to announcements of plans, special days, training schools and Baptist principles in general. The pastors are more than enthusiastic and eagerly anticipate a greater work next year. Dr. S. L. Stealey of the Bainbridge Street Church was general chairman of the work and Drs. Wade H. Bryant, John L. Slaughter, T. F. Adams had charge of special phases.

—BR—

The only valid objection we have ever heard to the Cooperative Program was that in putting all interests into one budget we lost something of the educational value in the periodical campaigns for the special interests included in the total budget. This loss of emphasis on special departments is now overcome in some measure at least by the work of a committee of the Southern Baptist Convention on "Calendar of Denominational Activities." This committee recommends the division of the calendar year into quarters, in each of which certain denominational agencies and boards shall be kept definitely and prominently before the people. This committee has Dr. T. L. Holcomb of the Sunday School Board, chm., and Dr. G. S. Dobbins of the Louisville Seminary as secretary. They are both good Mississippians. The committee met at Ridgecrest recently and recommended a schedule for emphasis on all departments of work as follows: First quarter (January, February and March) Home and Foreign Missions. Second quarter (April, May and June), Colleges and Hospitals. Third quarter (July, August and September), Seminaries and Relief and Annuity Board. Fourth quarter (October, November and December), State Missions and State Agencies. In October, State Mission Board; in November and December, Orphanages; and during all these three months, Increased Circulation of State Papers. These things will be brought to the attention of our people in their order. Just now we are to look after the Orphanage and the Baptist Record.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.
Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

We are giving the date of our clinics in each district for the superintendents of associations and young people's leaders. We are asking the interested ones to pray for the success of these meetings:

Dist. 1—Calvary Church Jackson.....Oct. 13
Dist. 2—DrewOct. 20
Dist. 3—BatesvilleOct. 21
Dist. 4—Calvary, TupeloOct. 22
Dist. 5—StarkvilleOct. 23
Dist. 6—NewtonOct. 14
Dist. 7—Woman's College, Hattiesburg.....Oct. 15
Dist. 8—McComb First, McComb.....Oct. 16

WANTED—BABY GOWNS

The Southern Baptist Hospital, New Orleans, Louisiana, is asking for infant gowns. They should be of white nainsook, or its equivalent, quite plain, open all the way down the back, with two tapes for tying, but no buttons or button holes. Send direct to the Baptist Hospital at New Orleans, being sure to mark the name and address of the sender on each package.

Pike County has a Bible study leader and we give below her annual report that shows increased interest in God's word.

ANNUAL REPORT

"Thy Word have I hid in my heart that I might not sin against Thee." Psalm 119:11.

Bible Study Report

Pike County Baptist W. M. U.
Number Churches Reporting 4.
Number of Bible Studies 67.
(At least one a year, not less than 4 hours.)
Number of Daily Bible Readers 125.
(This may include others, not members of W. M. S., whom you have enlisted in daily Bible reading.)

Number of chapters prayerfully read 10,287.
Number of verses memorized 1,110.
Number of programs given in interest of Bible study 71.

Number of Bibles, New Testaments, or Gospels distributed 642.

Number taking part in W. M. U. 58.

Sword drill: "I Have Found the Book." (II Kings 22:8.)

Mrs. Horton

"Blessed is he that READETH and they that hear." Revelation 1:13.

FOUNDERS' DAY AT W. M. U. TRAINING

The friends of the school gathered in the Heck Memorial Chapel at three o'clock on the afternoon of October 2, to commemorate the founders of the school on its twenty-ninth anniversary.

"Nearer, still nearer" was softly played as a prelude, followed by the congregation singing "Lead On, O King Eternal," followed by a prayer, led by Mrs. F. W. Armstrong, president of the W. M. U. of the South.

The singing of the hymn "O God Our Help in Ages Past," seemed a real recognition of God's leadership in the establishing and maintenance of the school.

The family of Miss Eliza Broadus and the alumnae of the Training School gave a life-sized bust oil portrait to the school, which was presented by Miss Mary Nelle Lyne, alumna, and at present the corresponding secretary of the Kentucky W. M. U.

Mrs. A. T. Robertson, sister of Miss Broadus, gave an intimate and interesting sketch of Miss Broadus' life, bringing out wonderfully what a woman can mean to her family and community and to the spread of the Gospel. The keynote of this sketch was "Seeketh not her own."

YOUNG PEOPLE'S COLUMN

—O—

ROYAL AMBASSADOR FOCUS WEEK, NOVEMBER 8-14.

"BUILDING BOYS IN BETTER THAN MENDING MEN."

—O—

"Who builds in boys builds lastingly in truth,
And vanished hands are multiplied in power,
And sounds of living voices, hour by hour,
Speak forth his message with the lips of youth.

"Granite shall crumble, wind and wave destroy;
Urn, shaft, or word may perish or decay;
But this shall last forever and a day—
His living, loving monument—a boy."

—O—

The semi-annual banquet of the Hinds Associational Y. W. A. was held at the Griffith Memorial Baptist Church of Jackson on the night of October the 5th. Two hundred were present—a larger attendance than the association has had before. All five Jackson Baptist churches, Terry, Clinton, Hillman College, Baptist Hospital, Jackson Infirmary, and the Baptist Home were represented. "Y. W. A.'s Along The Highway of Service" was the theme of the program. This theme was carried out in the table decorations by using miniature highways down the middle of the tables on which were small cars, dolls, and signs with mottoes written on them. The program consisted of: Gratitude to the Guide by Dr. W. A. Hewitt; Comrades on the Way, Greetings by Miss Orell Marsh of Griffith Memorial; Travelings Great by a representative of Terry Y. W. A.; Highways as Viewed from "My Y. W. A. Window" by Miss Katherine Rogers of Clinton; In the Highways and Hedges—report of the last meeting by Miss Merle Williams; Singing on the Road, a solo by Miss Maude Wilson. The main address, Eastern Highways, was given by Miss Inabelle Coleman, educational secretary of the Foreign Mission Board, and who has recently returned from a trip to the mission fields in China and Japan. Miss Coleman told many inspiring experiences of her visit to the Orient. The meeting was dismissed in prayer by Mrs. G. A. Carothers, the associational counselor.

—Merle Williams, Sec'y.

—O—

Miss Coleman was in our state for two days and brought unusually fine messages to several groups—Jones County Junior College, Mississippi Woman's College, State Teachers College and Blue Mountain College besides the large group in the associational meeting. Her messages were fresh, vital and dynamic, bringing to us glimpses of how Christ is sufficient and all in all for those who come to hear of Him and know Him.

The "Drooping of the Lilies" (Chataqua salute) was an impressive tribute to those who have loved the school, have labored for it, and have passed on.

A beautiful and stirring commission was given by the chorus, singing "Pass on the Torch," followed by a prayer, led by Mrs. T. H. Wayne, chairman of the Board of Managers. Mrs. J. L. Johnson, Trustee.

—O—

NEW FOREIGN MISSION BOOKS FOR AUTUMN SCHOOLS OF MISSIONS

Missionary Education Department
Foreign Mission Board, Richmond, Virginia

* * *

Basil Lee Lockett—A Beloved Physician—By Mrs. Lockett, 50 cents.

Adults, young people and intermediates will thoroughly enjoy a study of this delightful book that combines the thrilling biography of a great Christian adventurer with the story of Southern Baptist missionary work in Nigeria.

* * *

New Nigeria—Southern Baptists At Work In Africa.—By Dr. C. Sylvester Green. 40 cents.

Written especially for young people, but with a definite interest for adults and advanced intermediates, this new book presents forcefully and with a refreshing vigor the interests of Southern Baptists in Africa for yesteryears, today and tomorrow.

* * *

The Topsy Turvy Twins—By Nan F. Weeks, 25c.

Juniors are Miss Weeks' specialty. They will be enthusiastic over this story of Topsy and Turvy, and will be eager to follow the author's suggestions and proposed projects. Younger intermediates will also be delighted to study this charming presentation of the life of boys and girls in Nigeria.

* * *

Little Black Sunday—By Nan F. Weeks—25c.

Prepared for primaries, yet versatile enough to capture the approval of younger juniors, Little Black Sunday has already received a hearty welcome among little children and the leaders of little children throughout the South.

* * *

A Box of Curios

Directly from Africa has come an excellent supply of curios and trinkets distinctive of the Nigerian people. Combs, brushes, embroidery, cloth, jewelry, beads, toys, etc., etc., make up this interesting collection that will be an invaluable supplement to every class studying Africa. (\$1.00).

* * *

NOTE: All of these books will be ready for shipment September 25, 1936.

* * *

SPECIAL NOTICE: The W. M. U. of Virginia is also issuing a new book this fall on Africa: "Trophies for the King" by W. Thorburn Clark—50 cents. Intermediates who enjoy heroic stories of adventure and romance will be captured by this book.

—BR—

About thirty girls are expected to go from Mississippi Woman's College to the Annual Baptist Student Union Convention, which will be held this year at Starkville, Mississippi, October 16, 1936.

Dr. F. D. Hewitt, pastor of Immanuel Baptist Church, was guest speaker at the recent meeting of the Baptist Student Union Council of Mississippi Woman's College. His text was "A Man Can Receive Nothing Except He Be Given It From Heaven." John 3:27.

The Baptist Record

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Over At Charleston

Last week the writer and wife
had occasion to spend a few hours
in the splendid little city of Char-
leston over in the county of Talla-
hatchie. Those few hours were spent
very pleasantly indeed meeting old
friends and some new ones. Among
former Coffeeville people met were
Mr. Roy Terry and children, Amelia
and Perry; Mrs. Minnie Chapman;
Mr. and Mrs. Eddie Chandler and
children, and Mrs. A. C. Brister. A
short stay with these friends was
very pleasant.

Had a short chat with Mrs. Ned
Rice, our wonderful president of
the State W. M. U. She had just
returned from several days visit to
the west and reported a wonderful
time. She seemed refreshed and
ready for the duties that are hers.
Also met and conferred with Mrs.
Coulter, a niece of Rev. R. A. Coop-
er and one of the welfare workers
of the city.

As we passed the pastorium of
the Baptist Church I was reminded
that it is unoccupied now. Rev. A.
B. Polsgrove had recently resigned
and vacated the home. Heard many
good things about the good work of
Pastor Polsgrove. His health being
poor was given as the main reason
why he left the work. Trust this
good man will soon be fully restored
and back into the kingdom work.

Mrs. J. L. Johnson of Jackson,
was in town, but we failed to meet
her. She is one of our very efficient
women workers in the state. The
women of the church were in their
meeting as we passed the church
but we did not have time to drop
in and be with them in their meet-
ing.

Charleston is a good town and the
Baptist Church is a good church,
and it is sincerely hoped that a pas-
tor will be secured soon to succeed
brother Polsgrove. Several names
are before the church I was told.
Blessings upon them.

The Tillatoba Baptist Church met
last week and voted unanimously,
all who were present, to authorize
the building committee to let the
contract for the building of a house
of worship right away. Brother G.
T. Lyon is chairman of that com-
mittee and he is ably assisted by
other members. May the building
soon be ready for use.

Rev. Cecil H. Ellard of Carroll-
ton recently visited in Charleston
and delivered two splendid sermons
while there. Brother Ellard is one
of our well prepared ministers,
trustworthy and true, and is a good
preacher and a good pastor. His
wife also is a very helpful pastor's
wife.

From two of my valued members
of Pittsboro Baptist Church, a fine
man and his splendid wife, recently
came a very helpful and encouraging
letter, which the writer was delight-
ed to receive. Among other things
they said: "We have fully decided
to tithe. Pray for us that we may
keep our books with our Lord
straight. We are afraid to rob
Him." These people are getting
closer to God day by day, and our
prayer is that they may be loyal
to God and His church.

A very inspiring letter came from
Pastor J. E. McCraw, pastor of
Clarke-Venable Baptist Church of
Decatur, Miss. He said: "The church
here gave me a unanimous call and
the other churches that I have been
serving as pastor are continuing my
services another year. . . . The
church is planning to build more to
the church in order to accommodate
the college students in Sunday
school and B. T. U." Thus this
splendid old church with its splen-
did pastor and membership are
ready to march on in a greater way.

"The plainness of the road to the
cities of refuge in the Old Testa-
ment has its message. The roads to
the cities were said to be thirty-two
cubits wide, with bridges over the
streams, and at crossroads was the
inscription 'Refuge, Refuge,' to
plainly direct a man in his urgent
need. So also is the truth of the
gospel so plain, 'That he that read-
eth it may run' to the Eternal Re-
fuge. The stumbling blocks have
been removed, the law satisfied,
atonement made, and God reconciled.
Even a wayfaring man should not
err in this highway to holiness.
Nothing ought to retard the flight
of the soul to Christ."—Groom. The
way to Christ is plain and easy to
find, and all who will can find Him
and be saved. Jesus said, "Ye will
not come unto me that ye might
have life." The stubborn will is the
only barrier to life eternal. "Seek
ye the Lord."

CLARKE-VENABLE MEMORIAL BAPTIST CHURCH

Rev. J. E. McCraw was recalled
by unanimous vote to continue the
good work that he has been lead-
ing out in during the little more
than eight years of his faithful ser-
vice with us. Plans are under way
for additional rooms to be built to
the church to accommodate the
large number of college students
in Sunday school and B. T. U. We
have from one hundred and fifty
to one hundred and seventy-five
Baptist students attending the jun-
ior college located here. We are

planning an addition with basement
in which we shall prepare for either
a junior department or a primary
department, and shall prepare the
floor above for the young people.

We are glad indeed that Judge
H. R. Stone has agreed to teach the
class of young men during the
coming year.

We realize that we have a great
challenge of God here, both in the
local and in the college attendance.
But we also recognize God as our
strength and wisdom, who is able
to meet the needs of His people
anywhere any time.

—A Member

B. S. U. AT M. S. C. W.

The week-end of September 27
was a red-letter time for the Bap-
tist Student Union at M. S. C. W.
Chester Swor, director of Religious
Education at Mississippi College,
was the guest pastor for the morn-
ing and evening worship services at
the First Baptist Church. Powerfully
radiating the Spirit of Christ,
Chester gave the students, especial-
ly, an inspiring message from his
own rich experience.

In connection with his message in
the morning, the join-the-church
day was observed. It was the tri-
umphant culmination of weeks of
praying, planning and working on
the part of the B. S. U. The re-
sponse was very good, and a real
Christ-like spirit shown as many
new students joined the church, and
many old members pledged anew
their allegiance in their hearts. Such
a wonderful response was possible
only after the quietly inspiring and
impressive program given at the
Sunday school assembly, under the
direction of Elizabeth Hudson of
Utica.

On Sunday afternoon, a joint
council meeting was held by the M.
S. C. W. and State College Coun-
cils. As the group sat is a round
table discussion, important plans
were discussed for the coming state
convention to be held at Starkville,
best ways for best things were re-
viewed, and ways for being the very
best individual member of the
Master's minority were revealed to
each council member. These joint
council meetings have come to be
a source of great mutual inspiration.
A Christ-like spirit of sharing is
evident in these meetings which can
do much for both campuses.

—Pansy Simmons, Reporter

PIKE COUNTY ASSOCIATION

The Pike County Baptist Asso-
ciation held its sixteenth annual
session with Navilla church Oct.
8-9. Officers elected were: Modera-
tor, Hansford L. Simmons; Vice-
Moderator, Rev. J. B. Quin; Clerk,
Rev. J. A. Terrell; Assistant Sec-
retary, A. J. Flowers; Treasurer,
Geo. W. Lee. The introductory ser-
mon was preached by Rev. F. K.

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ence and "Want Lists" invited. When
writing please mention The Baptist Record.
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Horton, Magnolia. Dr. R. B. Gunter
represented the State Board, and
W. G. Mize spoke for the Orphan-
age. N. S. Jackson made an effec-
tive plea for driving out beer.

Encouraging reports were pre-
sented from all departments of the
work. A memorial service, conduct-
ed by Dr. J. W. Mayfield, was held
for Dr. J. R. Carter, former modera-
tor of the association, and for 68
others who died in the various
churches during the year, including
D. M. Huff, former clerk of the
body. The next meeting is with
Friendship church, five miles east
of McComb, the Rev. A. D. Bate-
man to preach the introductory ser-
mon. The Rev. J. B. Quin was
nominated for another term on the
State Mission Board.

—H. L. S.

A committee has been named,
representing the Baptists of Pike
County, to confer with other citizens
of the county, with a view of ar-
ranging to ask for an election to
determine if beer shall be outlawed
from the county. The committee
consists of Prof. J. M. Kenna, M.
R. Reeves, A. A. Lang, Rev. R. L.
Smith, and Rev. J. H. Page.

—BR—

Artist: "I'd like to exhibit this.
Could you suggest a title?"

Paid Exhibitor: "Hm! Very mod-
ern. Why not call it 'Home?'"

Artist: "B-but it's a landscape.
Call it 'Home?' Why?"

Paid Exhibitor: "Because there's
no place like it."—Ex.

—BR—

An Irishman, who was out of
work, went on board a vessel in the
harbor, and asked the captain if he
could find him work on the ship.

"Well," said the captain, at the
same time handing the Irishman a
piece of rope, "if you can find three
ends to that rope, you shall have
work."

The Irishman got hold of one end
of the rope, and, showing it to the
captain said: "That's one end, your
honor."

Then he took hold of the other
end and showing it to the captain
as before, said: "And that's two
ends, your honor."

Then taking hold of both ends of
the rope, he threw it overboard,
saying: "And faith, there's an end
to the rope, your honor."

He was engaged.—Ex.

Help Kidneys

Clean Out Poisonous Acids

Your kidneys contain 9 million tiny tubes
or filters which may be endangered by neg-
lect or drastic, irritating drugs. Be careful.
If functional kidney or bladder disorders
make you suffer from Getting Up Nights,
Nervousness, Loss of Pep, Leg Pains,
Rheumatic Pains, Dizziness, Circles Under
Eyes, Neuralgia, Acidity, Burning, Smart-
ing or Itching, don't take chances. Get the
doctor's guaranteed prescription Cystex, the
most modern advanced treatment for these
troubles. \$10,000.00 deposited with Bank of
America, Los Angeles, California, guaran-
tees that Cystex must bring new vitality
in 48 hours and make you feel years young-
er in one week or money back on return
of empty package. Telephone your drug-
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day.

MISSISSIPPI BAPTIST HISTORY

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or Baptist Book Store, Jackson.

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for October 18

WATCHING GOD'S ELECTION WORK

Lesson Text, Acts 17

Here were a number of men under direction of one as leader, free men, equals before God, but yielding to the advice of one of their member as being of more experience from longer service of the Lord. This leader left Luke at Philippi, took Silas and Timothy, and directed his footsteps westward over one of the great Roman highways known as Via Egnatia.

I. God Elects the Routes of Travel.

We have seen in the lesson for last Sunday that the missionaries went westward, and ever westward. In today's story the same direction holds. The Via Egnatia led westward. This was the plan of God. The road wound on with never a break in the plan of God, on across river and over mountain range, through forest and field to the shore of the ocean, thence along sea lanes which led to the great land in the West, whence He would send farther west till they had girdled the globe for Him.

II. God Elects the Centers of His Work.

"Passing through Amphipolis and Apollonia, they came to Thessalonica." (Acts 17:1) Why pass through these cities? There were multitudes of lost people there. Only three and thirty miles from Philippi lay Amphipolis. Does not common sense dictate that Paul should have stopped there? Perhaps so, but our common sense is sometimes so common. But only thirty miles still farther down the Via Egnatia and one reaches Apollonia, surely Paul will stop there. But lo! He holds his course still westward another seven and thirty miles to Thessalonica. We are told that there was a synagogue at Thessalonica, while it may be there was none at either of the other two places. And though Paul's mission was now distinctly to the Gentiles, he still observed the invariable rule of preaching to the Jew first, wherever he came. But that is speculation. Let us recognize the fact that here we have an example of the constantly varying guidance of God. We can not tabulate rules or regulations as to spiritual conduct from this book. Just as "The wind breatheth where he pleaseth and thou hearest the sound of his voice, but can not tell whence he cometh nor whither he goeth," so is the direction of the Spirit. When we shall see in the clearer light of the brighter dawn, we shall understand that God's ways were right ways and His places the best places.

III. God Elects the Way of Triumph Through Travail. (Vv. 2-9).

This principle emerges everywhere. The place of power is the place of conflict: the field of accomplishment is the field of agony: the place of conquest is ever the place of crucifixion. "As his cus-

tom was." It was thus with Paul. He went into their synagogue and reasoned with them for three successive sabbaths, reasoned from the scriptures, "Opening and setting in order that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus . . . is the Christ." Then came the fruit of his reasoning. Some of them believed and consorted with Paul and Silas, and a number of the Greeks also, and of the devout women a number. Then the Jews being moved with jealousy, gathered a mob against Paul and Silas.

Now, look at Paul's course. He took their scriptures, the Old Testament scriptures which were there in the synagogue, and re-interpreted them. He showed them from their own scriptures that those scriptures were consistent with themselves. Many of the Jews so interpreted the Old Testament scriptures, their scriptures, as to make those scriptures demand two persons to fulfill the description of the Messiah, the Christ: One of these was to be a real victor, tasting no defeat, experiencing no temporary checks to his will, riding triumphantly over the necks of his prostrate enemies; the other was to be a sufferer, sharing the hard lot of the downtrodden and oppressed of His people and bearing all their sorrows and their sins.

Paul showed them from the scriptures, so set the scriptures in order as to show them, that the scriptures themselves demanded one man to fulfill them. This man was to be a laborer for the lost, a sufferer with the sorrowing, a Christ who must exchange a crown of thorns for one of real authority, an exchange to be made after he had worn the crown of thorns. One who must exchange a cross for a throne, after His agony upon the cross, that "It behooved the Christ to suffer, and to rise again from the dead." When Paul had thus made right the features of the picture of the Messiah described in the Old Testament, he proceeded to show his hearers the original of the picture, to fit the man to his perfect description.

"This Jesus . . . in the Christ." The Jesus whom Paul was proclaiming. Can you not hear him telling the story of Jesus, and showing his hearers how this Jesus exactly filled the demands of the Old Testament description of the Messiah? Can you not hear him say over and over again that such an event in the life of Jesus exactly fulfilled the prophecies concerning the coming One?

But this the Jews had never grasped. They had been bred to a different idea of their Messiah, and they could not in their Jewish pride conceive of Him as suffering and dying the death of a common felon. To go to a throne of splendor and bow the knee at its footstool to a king throned in glory, One of their own, who should sit upon the throne of His father David and gather tribute from all the nations for the behoof of the Jewish people, become now, because of Him, The People, this pleased them; but to be told that their King had bowed Himself to death, even the death of the cross, that He had tasted the

cup most bitter that had ever been mixed, this was a stone of stumbling to them, and one past which they could not, in their Jewish pride of race and opinion, get. Paul afterwards wrote, "We preach Christ, unto the Jews a tumbling block." And so He remains to them today, except they come as the Greeks who upon this occasion came, with no prejudice and no pre-conceived notions as to what the Old Testament scriptures had to mean.

The persecution in Thessalonica was raised against Paul by his kinsmen, the Jews. It had been so in all the Asian cities. Here he was in Europe now, and we see him at Philippi going to a Jewish place of prayer. Why did he not abandon them entirely? Here at Thessalonica he goes back to the Jews, and here at Thessalonica they snarl at him again, and seek to thwart him in his work. Presently we have him writing in his letter to the Romans and saying, "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart," and all on account of the enmity to Christ of the Jews. Why could he not give them up? The answer is God. The spirit of God constraining Paul, made to love the Gentiles so well because he loved his own so much. God elected as His apostle to strangers the man who loved his own people the most. IV. God Elects the By-Ways.

Thessalonica was on the highway: Beroea was on the by-way. God sent his tired messenger to the quiet place for rest and refreshment, and the messenger found the rest he sought in telling the story of Jesus in the city on the by-way. Why, Paul's Lord rested in the same way. He was hungry one day when there came an opportunity to do the will of the Father, and He was tired as He sat at rest by the well. He told a sinning woman of the mercy of the Father, and revealed Himself to her as the Father's promised Messiah. Came His students and said to Him, "Teacher, eat." And He replied, "I have food to eat that ye know not of. My food is to do the will of Him that sent me, and to finish His work."

So in Beroea Paul spoke for God. And he found there hearts that were sincere and souls that were accessible to the word of the Lord.

Too long he might have tarried there where friends were kind and

hearts were tender, but God had selected this man to stand before the great of earth, and so he must go down to Athens, the intellectual capitol of the world.

V. God's Election Gives All a Chance. (Vv. 16-34).

Time fails to tell of the wonderful address of Paul at Athens. The subject of this marvelous discourse was the Christian's God. The address was made where the supreme court of the Athenians held its sittings and was made to the most intellectual group which could have been gathered on the earth. This in briefest outline is what Paul said: (a) The Christian's God is Maker of All. (b) The God of the Christian Is Spirit, above all material and the need of it. (c) The God of the Christian is the Element in which all men move and exist. (d) The God of the Christian made All Men of One Stock. (e) The God of the Christian Will Call All Men to Judgment. (f) The God of the Christian Has Already Appointed the Judge. (g) The Judge of the World Is the Savior of Men. (h) His Resurrection Attests His Fitness to Judge and the Fact that God Will Surely Call Men to Judgment.

—BR—
PRE-MILLENNIAL
PRE-MILLENNIAL
By L. T. Grantham

For all lovers of the Bible, we are having a Pre-Millennial Bible conference and get-acquainted fellowship meeting at the Lodge Tabernacle, Winona, Miss.

This meeting will open Wednesday night, 7:00 o'clock, Oct. 21, 1936, and will continue through Thursday, Friday and Sunday.

Your meals and bed will be furnished free.

Each preacher will be given opportunity to preach his best sermon. Large crowds will come. It will be a time of prayer, Bible study, fellowship and soul-winning.

Come praying—bring Bibles.
Philadelphia, Miss.



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—when you travel Tri-State Coaches . . . individual reclining chairs . . . wide vision windows . . . porter service . . . ice water . . . etc.

And, too, it's cheaper to travel Tri-State Coaches than to drive your car . . . 8 to 10 times safer.

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MISS MARY OPAL CRONE

Miss Mary Opal Crone of Nebraska who has just come to Hillman College, Clinton, Mississippi, as head of the piano department. Miss Crone has degrees of Bachelor of Music and Bachelor of Fine Arts. She is a brilliant musician and teaches piano and pipe organ.

THE MORMON DOCTRINE OF DEITY

By Wm. J. Robinson, A.M., D.D.

In this article, as in others, I shall let the Mormons speak very freely by quoting from them liberally. Remember, I am dealing with the Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah.

"Article I—We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." In 1842, the Mormons were in serious straits, the editor of the Chicago Democrat applied to Smith for a statement of doctrine and received from him thirteen "Articles of Faith." Much in them is acceptable to most evangelical groups. Years later they were officially adopted by the church. Many doctrines held by Mormons and offensive to Christians generally are not even hinted at in the "thirteen articles," but are promulgated freely by the church officials. The "articles" themselves are not nearly so offensive to Christians as the interpretations put on them by Mormon writers and teachers.

In discussing "Article I" in "The Articles of Faith," page 42, the author says: "We are assured that Christ was in the express image of His Father, after which image man also has been created. Therefore we know that both the Father and the Son are in the form of perfect men; each of them possesses a tangible body, infinitely pure and perfect and attended by transcendent glory, nevertheless a body of flesh and bones."

In "Mormon Doctrine of Deity," by B. H. Roberts, a volume held in high esteem by Mormons, in discussing their doctrine of Deity he says: "I will narrow the field still more and say that such conceptions as we entertain must be in harmony with the doctrine of the New Testament on this subject; for accepting as we do the New Testament as the Word of God—at least as part of it—any modern revelation which we may claim to possess must

be in harmony with that revelation" (page 12).

"God is a Spirit; and they that worship him must worship him in spirit and in truth" (John 4:24). I know the danger of making a universal affirmative, or universal negative, statement. But I unhesitatingly say all Christendom believes and teaches in all their schools, colleges and seminaries that God is pure spirit, "having no flesh or bones." The Mormons deny he is spirit without flesh and bones. I will let them speak for themselves.

Mormons Believe in a Plurality of Gods

"Are there more Gods than one? Yes, many." (Catechism by Eld. Jaques; p. 13).

"The head God called together the Gods, and sat in grand council to bring forth the world * * * they came together and concocted a plan to create the world and people it" (Joseph Smith, April, 1844: Mil. Star 23, page 245 et seq.)

"God himself was once as we are now, and is an exalted man * * * and you have got to learn how to be Gods yourself—the same as all Gods have done before you" (Jos. Smith, Journal of Disc. VI. 4; Mil. Star, 23:245 et seq.)

These Gods Are Children of Previous Gods in an Endless Series of Physical Begettings

"If Jesus Christ was the Son of God, and John discovered that God, the Father of Jesus Christ had a Father, you may suppose that he had a Father also. Was there ever a son without a father? And where was there ever a father without first being a son? * * * I believe those Gods that God reveals as Gods, to be sons of God, and all can cry Abba, Father! Sons of God who exalt themselves to be Gods, even from before the foundation of the world, are the only Gods I have any reverence for" (Joseph Smith, June, 1844; Mil. Star 24, p. 108 et seq.) Mormons believe the Gods beget children; and that men may exalt themselves to be Gods.

They Only Worship the God of This World and He Is Adam

"Must we worship more than one God? No. To us there is but one God, the Father of mankind and the creator of the earth" (Catechism, p. 13). Clearly this refers to Adam.

Speaking of Adam, Brigham Young said: "He is our Father and our God, and the only God with whom we have to do" (Journal of Discourses 1:50).

In his "Doctrine of Deity," page 250, Roberts says: "From this it will appear that the Prophet Joseph Smith understood that Adam would stand at the head of his posterity in this earth; that he would be their prince and hold the keys of salvation." What is this but making Adam the God of this world and the only one to be worshipped?

These Gods Were Formerly Human Beings

"What sort of being was God in the beginning? * * * God himself was once as we are now and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. If the veil was rent today, and the great God who holds this world in its orbit * * * I say, if you were to see him today, you would see him like a man in form

—like yourselves, in all the person, image, and very form as a man * * * and you have got to learn how to be Gods yourselves * * * the same as all Gods have done before you" (Joseph Smith, Mil. Star, 23, p. 245 et seq. Journal Discourses, VI. 4; and is also quoted in the Compendium of Theology, 283; and by Roberts, Doc. Deity, 226-7). This doctrine must be very dear to Mormons or they would not give it such prominence. They plainly teach that any man can become a God in the fullest sense by sincere belief in Mormonism and unwavering devotion to its interests.

"Whether Adam is the personage that we should consider our Heavenly Father, or not, is a considerable mystery to many. I do not care for one moment how that is; it is no matter whether we are to consider him our God or whether his Father, or his Grandfather, for in either case we are one species—of one family—and Jesus Christ is also one of our species" (Brigham Young, Journal Discourses, IV; 215 et seq.; Doc. Deity, 263).

They Have Bodies of Flesh and Bones

"There is no other God in heaven but that God who has flesh and bones" (Joseph Smith, Comp. 287).

"The Father God is a man of immortal tabernacle (body), glorified and exalted; for as the Son is, so is the Father, a personage of tabernacle, of flesh and bone as tangible as man's, as tangible as Christ's most glorious, resurrected body" (Roberts, Doc. of Deity, 26). The Begetting of Children Their Chief Glory

"Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting" (Doc. and Covenants, 132:20). This is a promise to all polygamists. The practice of polygamy has been suspended, but they still believe in it. They believe and practice "sealing" women to men, and those married in a temple are specially favored.

"Each God, through his wife, or wives, raises up a numerous family of sons and daughters * * * for each father and mother will be in a

Back of a hearty appetite

... A Clean System

A hearty appetite is something to be proud of, because it usually indicates that the digestive system is in a healthy condition. Without a real desire for good, wholesome food, the body cannot be properly nourished.

Biliousness and sluggishness dull the appetite and tend to make men and women finicky about what they eat.

Slowing-up of the work of the digestive system (ordinary constipation) sometimes is attained by such disagreeable symptoms as bad taste in the mouth, coated tongue, sensation of fullness after meals, distention of the abdomen, eructations of gas, sick headache, dizziness, spots before the eyes, and a dull tired feeling.

Black-Draught revives activity of the lower part of the digestive system, relieving constipation. It is purely vegetable in composition, —a reliable, natural remedy for sluggish elimination. Sold in 25-cent packages.

condition to multiply for ever and ever" (The Sur, 1:37).

These six doctrines of deity held by Mormons have their counterpart in the old pagan religions, but not one of them is held by any body of Christians or Jews, therefore the God or Gods of the Mormons is not, never was, and never can be the God of the Bible.

The Mormon doctrine of Deity is confusing, as anyone can see by a casual study of the "Article." "The inquirer soon sees that the article does not express the Mormon belief at all clearly; and if he goes at all deeply into the subject he is soon astonished at the glaring omissions and even contradictions of the actual belief which characterize it. For instance, while it affirms belief in an Eternal Father, he finds both people and books emphatically affirming that God was once a man; hence of course was once a babe; hence once did not exist at all; and he is also surprised to find that the universal idea of the word "eternal" is that it means merely "endless," or eternal future only, without reference as to being or beginning and without change since beginning—all of which are equally in the meaning of the word, as any good dictionary will show. And besides the point of the Trinity,

(Continued on page 15)

Now Ease Neuritis Pains Fast

Bayer Tablets Dissolve Almost Instantly

In 2 seconds by stop watch, a genuine BAYER Aspirin tablet starts to disintegrate and go to work. Drop a Bayer Aspirin tablet into a glass of water. By the time it hits the bottom of the glass it is disintegrating. What happens in this glass . . . happens in your stomach.



For Amazingly Quick Relief Get Genuine Bayer Aspirin

If you suffer from pains of neuritis what you want is quick relief.

Genuine Bayer Aspirin tablets give quick relief, for one reason, because they dissolve or disintegrate almost instantly they touch moisture. (Note illustration above.)

Hence — when you take a real Bayer Aspirin tablet it starts to dissolve almost as quickly as you swallow it. And thus is ready to start working almost instantly . . . headaches, neuralgia and neuritis pains start easing almost at once.

That's why millions never ask for aspirin by the name aspirin alone when they buy, but always say "BAYER ASPIRIN" and see that they get it.

Try it. You'll say it's marvelous.

15c FOR A DOZEN
2 FULL 25c DOZEN
Virtually 1c a tablet



LOOK FOR THE BAYER CROSS

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

We have such a good and encouraging letter from Dr. Hamilton this week. How thankful we are for this increase in students this year, so that he calls it "our great student body." As you see, he sends his grateful thanks for what we are doing there to help Miss Mildred, through our scholarship. We have now only \$49.30 to pay on the \$160 we have promised for this session. I hope that we will give all of that by the time the second half session begins, so that we may be able to help another fine young woman who needs help very much. Wouldn't you like very much to do that? I would, certainly. It is a great thing to be able to meet the need of these young people who love the Lord, and want to be properly prepared to go out into His work. If we go on doing as well as we have been doing lately, I hope we will be able to do even more than we had expected.

Brother Mize also seems to appreciate our work. Do you notice that he sends a special message to you, speaking of your "splendid co-operation" in the work. Working together, that is what cooperation means, and I want us all to work together. And as we work together to help those who need help, is it too much to think we are "workers together with Him"?

A letter, much appreciated, from Mrs. M. F. Phillips, brings a good contribution for Miss Mildred's B. B. I. scholarship. This might give others a suggestion. Winter will soon be here, and good covering will be needed. What about doing as Mrs. Phillips and her friends did?

Now here is an announcement. As you see, this is an Older Ladies' and Gentlemen's Number of our page. Next week, I hope to have a boys' and girls' number. How does that suit you? Hurry to get your letter in, before it is crowded out. If any older ones have already written, or should write, their letters will be warmly welcomed, as they always are. Indeed, I really don't know how we would get on without these dear friends. But do let's make the next number especially a young folks' number.

I had a visit this afternoon from a young lady who graduated last spring at the B. B. I. She knew brother Cormier, the young French preacher whom we used to help, and told us that brother Cormier was married a few months ago, to a lovely young American girl. She also knew our former Miss Parnell, and her husband.

Time's out and I must stop.

Much love, from,

Mrs. Lipsey

THE TRANSFIGURATION Mt. 17, Mk. 9

One day Jesus took Peter, James and John into a high mountain supposed to be one of the high peaks of the range of Hermon. We know Jesus loved the mountains, for he so often went to them. He also loved to be alone to pray. He went on and left Peter and James and John, who were as we would be after the day's work and journey. They were tired and sleepy, so they were soon asleep. When they awoke they saw the glory of Jesus, for he had been transfigured before them, his countenance was altered and his clothes were white, glistening, white as snow, so as no fuller on earth could whiten them. His face shone as the sun, and there appeared unto them Elijah and Moses and they were talking with Jesus. Then Peter said, "Lord, we are glad we are here, let us build three tabernacles, one for thee, one for Moses and one for Elias." While he was speaking, a bright cloud overshadowed them and a

voice out of the cloud said, "This is my beloved Son in whom I am well pleased. Hear ye him." Peter and John fell on their faces and were afraid. Jesus came and touched them and said "Get up, don't be afraid." And when they lifted up their eyes, they saw no one but Jesus, and Jesus told them to tell no one until his resurrection.

They perhaps spent the rest of the night in this sacred place and listened to the teaching of Jesus, for when they came down from the mountain there was a man waiting for him to heal his son—the boy had an unclean spirit. Immediately Jesus rebuked the unclean spirit and it left him and the boy was healed.

When did Moses's face shine?

"This is my beloved Son: hear ye him."

Mrs. Beulah Mayo

Dear Mrs. Lipsey:

Many, many thanks for the contribution of \$16.60, which represents offering from the Children's Circle of the Baptist Record. We enclose a receipt for this offering.

We again desire to express our sincere thanks and appreciation for the splendid support and cooperation of your circle, and we want to assure you that your contributions certainly mean much to us in helping us with the many needs of our boys and girls.

We ask that as the opportunity presents itself, you convey a message of our gratitude to the children who are cooperating with you so splendidly in your great work.

May God richly bless you and your co-workers in your work there.

Sincerely yours,

W. G. Mize, Supt.

My dear Mrs. Lipsey:

Enclosed is receipt for the \$21.50 sent to help Miss Mildred Mixon in her living expenses here at the Baptist Bible Institute.

We are happy to have Miss Mixon as one of this unusually fine group of young women and young men who are training for Christian service in the homeland and on the foreign fields.

Yesterday we had one of those mountain peak experiences which so often come to us here with the visits of missionaries. There were eleven at chapel who are sailing today for South America. The hour was most tender and uplifting. One student voluntarily came to me after chapel saying that he had surrendered for the foreign field.

It is a pleasure to report that we have quite an increase in enrollment this year, and counting up recently I found that there were 81 in my Church Problems class. We are delighted with our great student body.

Again thanking you and the young people of Mississippi for their sacrificial gifts, and asking that you will keep us in your heart and in your prayers that we may be worthy of the confidence bestowed upon us in having this fine crowd of young men and young women here for training in our institution to better prepare themselves for greater service, I am

Sincerely yours,

W. W. Hamilton, Pres.

Walnut Grove, Miss.

Oct. 6, 1936

Dear Mrs. Lipsey:

Enclosed you will find four dollars (\$4.00) for Miss Mildred Mixon, our B. B. I. girl.

The W. M. U. ladies and a lot of ladies that were not even members of the Baptist church, in and around Walnut Grove, pieced a quilt and then quilted it and sold it for \$4.00. Every one that was called

on to help seemed to be so willing to do their part so well that we got enough for two quilts. We want to send one to the orphans if they need the quilt, and if not, we will sell it and send the money.

Mrs. Lipsey, I was so in hopes you would attend the W. M. U. at Lena. I was so glad to meet Dr. Lipsey there. Our association will meet at New Hope Church, third Sunday and Friday and Saturday before, about six miles from Walnut Grove. I surely hope to see you and Dr. Lipsey there. I ask the prayers of all Christians that I may grow stronger and be of more service to my Lord Jesus Christ. My happiest time is when I am being of service to my God and Savior. Let me be of use to these as long as I live.

Love to you and the Children's Circle.

Mrs. M. F. Phillips.

So glad to hear from you, Mrs. Phillips, in the helpful and practical way. This four dollars made me very happy this morning when we got the mail. We all thank the friends who so willingly gave their aid in making the quilt and selling it. And we thank you for letting the money go through our circle. The last time I heard from the quilts at the Orphanage they had a large number there, far more than they could use. It would probably be best to sell the quilt you are now making, and give the money to the Orphanage. But you can find out from brother Mize about that.

Taylor, Miss.,

Oct. 7, 1936

Dear Mrs. Lipsey:

Am sending \$1.00 for my dues for Jeannie Lipsey Club No. 8.

My flowers haven't done much this season, too dry for them. Dahlias haven't bloomed but very little. My pot flowers are right pretty. My Night-Blooming Cerus has a bud, soon will open. Six bloomed in July: they are beautiful, aren't they?

Seems as though we are nearing a crisis that has never come before. People seek pleasure instead of Jesus. Just a handful at His house, while 50,000 or more watch a ball game on His sabbath day of rest. Pray for us.

Sincerely yours,
Mrs. M. G. Austin

BAPTIST ORPHANAGE

Make Plans Now to Ship Produce

"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands." Deut. 24:19.

It is time for our friends who can to make plans for shipping farm produce this fall. The wisdom of this policy of support has been fully demonstrated. During the darkest days of the depression when money was so scarce, because of this plan our children had sufficient supply of food. Every friend of our children who has farm produce should be glad to make donations. This gives them an opportunity to be more liberal in their support. Do not purchase anything to send to the Orphanage. If you have money send that to the Orphanage. We must have CASH. The plan of sending donations has been worked out to give that group of people a chance to help who may not have but little money to give, but who can help by sending what they have

from farm or store. We are suggesting below articles that are needed in the Orphanage:

Food:

Canned vegetables, fresh and canned fruits, syrup, dry corn, peas, beans, peanuts, hay, cotton seed meal and hulls, flour, meal, sugar, coffee, rice, grits, oatmeal, and other cereals, cured meats, lard, baking powder.

Clothing:

Any kind of cloth for making garments. Ready made garments for children.

Household Goods:

Sheets, towels, rugs, chairs, dishes, silverware, mops, brooms, thread, soap—both toilet and laundry,—toothpaste, tooth brushes and any kind of kitchen or dining room equipment.

Farm Implements and Tools:

Hose, rakes, shovels, forks, axes, reap hooks, pruning knives, saws and hammers. Further—If we have overlooked anything that is useful for the farm or home, it is needed.

Cows:

We have only 25 milch cows and we need at least 40 or 50 to produce enough milk to give our children, especially those who are underweight and need special diet. If some one in your community has a good milch cow who would like to make such contribution to the Orphanage, write us and let us know, or better still, send the cow to us.

Chickens:

We are trying to get our poultry ready. We have the ground already cleared, the wire for the fencing, and will soon have the "Hen House", so send us your chickens.

The official representative of your association will have charge of these shipments. Every church should appoint some one to represent them in gathering up donations and have them delivered to some point that will be suggested by the associational representative. It will take some time to do this; therefore, we suggest that plans be worked out at once or as early as possible.

The Lord hath done great things for us; whereof we are glad. Psalm 126:3.

—BR—

"It must be awful to be a debt collector. You must be unwelcome wherever you go."

"Not at all. Practically everybody asks me to call again."

—BR—

Liza, the negro cook, answered the telephone one morning, and a cheerful voice inquired, "What number is this?"

Liza was in no mood for trifling and, said, with some asperity, "You ought to know. You done called it."

—BR—

"What are you children doing? I thought you were playing together."

"We are playing at fathers and mothers."

"But you don't need to make all that noise."

"Yes, we do—she just asked me for money and a new hat."

EYES STING? BURN?

Get John R. Dickey's Old Reliable Eye Wash from your druggist today. It brings soothing comfort and relief to itching, tired and irritated eyes. 25c and 50c sizes. Genuine always in red carton. Dickey Drug Co., Bristol, Va.

ECZEMA Itching and Burning quickly subdued and healing of the angry skin aided with Resinol. Sample free Resinol Z. Balto. Md.

Resinol

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Those of you who had the privilege of being in any one of the District Training Union Conventions last June, and others who chanced to hear brother Foreman, will be deeply interested in the following letter from him, written just before sailing October 3rd.

Dear Friend of the Homeland:

On October 3rd, I hope to sail from New Orleans, on the S. S. Del Mundo. As the time draws near when I shall return to Brazil for another seven years, I should like very much to write to each of you friends an especially personal letter, telling you particularly just how much I appreciate you, and what you have meant to me through the years. But the time is too short, and so many other things demand attention at this last hour. So I trust that you will accept these few words as coming from my heart to each of you.

This year at home has been a continual joy and satisfaction to me. It has passed by so quickly, that it seems only yesterday that I came. I am truly thankful to the good Father that I have been privileged to see so many of the friends while at home. Yet many I have not seen. And not the least of my joys, has been that of forming new friendships that I feel will greatly enrich my life through the years.

One of the deepest concerns of my heart when I came, to be sure, was the welfare of the work of the Lord at Corrente. When I came, I asked Him to give me friends who would supply certain of our most pressing needs. Today my heart is deeply grateful, as I recall these requests, and find that each and all of them have been granted. And not only so, but several others, that I timidly left out of my requests, because of little faith, have been abundantly supplied, through various of you friends. May I mention some of these that have been supplied?

Near thirty boys and girls are to be taken care of in our school for the coming year. A radio has been given, whereby we can get news of world happenings, which was before impossible. A bicycle also, which will save much time, and many steps. A hospital building, too, to be erected in connection with our school. A native trained nurse has her salary assured her. A small amount has been given to furnish medicines for the hospital clinic. Then, friends are now raising funds for the erection of a building to take care of the orphan children at Corrente, giving them the advantages of our school. Still others are raising money to buy an "electrolux," kerosene burning refrigerator for the missionary's home and school dormitory. The salary for one or more native missionaries, has been assured. Then, last, but not least, some money has been given for the purchase of a Chevrolet "pick-up"

for the work, whereby we shall be able to extend greatly, our service of evangelization, and other phases of the work in general.

Words fail me to express to you and to my heavenly Father, how grateful I am for all these. Suffice to say, that I shall, through the years, be thanking God for your part in enlarging our opportunities of service in that great, needy field.

The following word comes with a fear of not being fully understood, and of causing some misunderstandings in coming years. But it is this: I am very desirous that all of you and many others, write to me through the years. Now, during the last several years, I have received many letters that I did not have time, or did not take time to answer. I know beforehand, that I shall be even more busy in the coming years, and shall therefore, not be able to answer all the letters that I hope to receive. If you write, and do not receive an answer, may I ask you to try to understand, and write again? You cannot know just how we appreciate receiving good long, newsy letters from the friends at home.

When you write, please do not make the mistake that many make, of putting five or six cents postage on a letter to me, for only three cents, or the amount you use in this country, will take the letter to me. We have received letters within six weeks from the time they were sent. However, as a general rule, it requires two months or more for them to reach us.

This other word I should like to say, by way of explanation: Just a few weeks ago, I lost the little book in which I had a large number of names and addresses of friends all over the Southland. If any one should find the book, I should greatly appreciate its being returned to me. But I make this statement in order to make a request, that is, that those of you who receive this letter, pass it on to others of my friends, whose address I may have lost.

In closing, I wish again to thank each and all of you for the joys you have given me, by your fine, frank fellowship in your homes, in the schools of missions, in the services at church, in private, through the letters you have written, through the assurance that you will be praying for me and for the Lord's work in Brazil, and certainly by the very gracious offerings you have made to the various departments of the work at Corrente and round about. I thank you from the depth of a sincere and grateful heart, thank God for you, and leave it to Him to fit each of you the reward He knows you deserve. Please pray for me as often as you will. "Prayer changes things—and people."

Most sincerely yours in His service,

Blonnye H. Foreman

B. S. U. UNIVERSITY OF MISS.

During the past three weeks the B. S. U. work on the University campus has been organized and all new students contacted. Four Senior B. Y. P. U.'s in the church for students have been organized with the following students as presidents: Callie Austin, Lafayette Springs; Leo McDonald, Quitman; Guy Stennett, Jackson, and C. P. Crenshaw, Lucedale. All unions are doing splendid work and are steadily growing in membership. The Sunday school class for the University group has chosen Ray Foster from Itta Bena as president, Abner Hiatt from Lucedale as vice-president, and Kathryn Belk, Oxford, as secretary. Attendance at all church services is pleasing.

Up to date thirty-one students have asked for membership in the Oxford church. The hearts of the people were made glad last Sunday night to see five University men baptized into the membership of the church.

One hundred and fourteen new students have been "adopted" by the ladies of the W. M. U. and Y. W. A. and are being treated to all kinds of surprises by these unknown ladies, known only as "Your Friend X." Because of the interest sustained through the Friend X plan, most of the Freshmen and transfers are lined up in some phase of the church activity.

The B. S. U. council has been present 100% at all council meetings and the fine spirit shown by the council, spreading through the entire Baptist group indicates a fine year on this campus in the program of the Baptist Student Union.

Tillis Hill, Reporter.

CLARKE COLLEGE

No bell taps, no "rounding-up" of members, and no lingering along the halls marked a conscientious group of B. S. U. workers; who climbed the stairs to the designated holy-room on the second floor in the administration building of Clarke Memorial College.

After the opening song, "Nothing Between," we were reverently led in prayer by J. C. Murphy. Why are we unable to recognize the challenging cries for help; can we as students of Clarke College interpret cries of hearts that are yearning for spiritual food; and are we ever ready to supply the cry of hungry hearts? These were some of the many points that Milton Wilder brought out in his devotional talk.

The weekly reports from the different religious organizations were then presented before the council. Rosalind Talbert, president and representative of the Y. W. A., contrasted a wonderful step of progress during the past week with the previous weeks, as well as some definite plans for opening the closed door that has been blocked. The

Clarke College B. Y. P. U. which meets weekly was just recently divided into three distinct unions for more efficient work, commented Lester White.

The encouraging word about this message, however, is that we are delighted to find that there are those who have yet remained true to the Sunday school classes. Marie Holland pointed out that the Clarke College Girls' Sunday school class has not only improved in enrollment but "studied lesson" and "daily Bible readings." The boys' class boasts of a larger per cent in all respects but they both are striving towards a perfect per cent.

A complete daily devotion to God is the only way for an individual to give evidence of his love to God. There wells up within the heart of each and every individual in the girls' and boys' dormitory a hunger for fellowship with the divine. Mildred Murphy, leader of girls' prayer group cited to us the real divine love and the spiritual atmosphere which these meetings create in each girl's heart. T. E. Williams told of his effective plan which aided all the boys in the dormitory to have a desire to come to all the meetings each night just before the last bell. He said that they were really working so as the world could see in them an effective picture of Christ.

Dr. J. E. Wills, the B. S. U. leader, dismissed with a prayer.

WALK ABOUT ZION

Old Zion in Smith County had the appearance Sunday of being great Zion. That is if numbers have anything to do with it. Some weeks ago invitations were extended old members and friends to meet together for a homecoming day, second Sunday in October. Consequently there was at this church the largest crowd in many a year. Two messages by the pastor, H. B. Speights, and good spiritual singing made up the program of the day. This church seems to be taking on new life and it is hoped that it will continue to rally around its new pastor in the future as it has thus far. It was the testimony of many that this day was a mountain-top experience for the church.

A certain old lady left a note on her front door which read:

"Will be gone for two weeks. Callers please leave names."

She was surprised upon her return to find listed on the scratch pad she had affixed to the note these names:

"Herbert Hoover, Franklin Delano Roosevelt, Alfred Mossman Landon, George Bernard Shaw, Mahatma Gandhi, Haile Selassie and Mickey Mouse."—Wall Street Journal.

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Baptist Student Union

M. W. C. B. S. U.

Officers of the Baptist Student Union Council of Mississippi Woman's College for the 1936-37 session were introduced in chapel by the president of the council, Elizabeth Ann Cooper, Tylertown. The officers are:

First Vice-Pres., Jimmy Reece, Shelby; 2nd Vice-Pres., Ora Lee Wells, Atmore, Ala.; 3rd Vice-Pres., Gertrude Polk, Prentiss; Secretary, Claribel Hickman, Brookhaven; Music Director, Edith Ryan, Kewanee; B. T. U. Director, Emma Mae Pope, Brookhaven; Publicity Chairman, Ann Dalton, Dockery; Life Service Band President, Mary Elizabeth Ainsworth; Student Representative, Estelle Fagan, Laurel; Methodist Representative, Cora Chatham, Rose Hill; Presbyterian Representative, Sara Abshagen, Brookhaven; Faculty Adviser, Mr. R. F. Bass; Student Pastor, F. D. Hewitt, Jr.; Director of Student Activities, Miss Clara Mae Brown.

Some new officers were elected. They are:

Mary Alice Webb, Jackson, Second Vice-President; Mary Elizabeth Ainsworth, Bay Springs, President of Y. W. A.; Ora Lee Wells, Atmore, Ala., Reporter.

—Reporter.

Miss Inabelle G. Coleman, Publicity Secretary of the Foreign Mission Board of Southern Baptist Convention, Richmond, Virginia, who has been on a five-month tour of the Orient at her own expense, recently visited Mississippi Woman's College, Hattiesburg. President W. E. Holcomb, who is the Mississippi representative on the Foreign Mission Board, presented Miss Edwina Robinson, State Young People's Secretary, to the student body, and she in turn presented the speaker. Miss Coleman told interesting stories of her experiences, especially in China and Japan and of the great need of more workers there. Her impression is that the learning and culture of China's and Japan's educated classes fit them particularly to be splendid Christians. They welcome a satisfying faith—the Gospel of Christ.

Conference periods with Miss Coleman were held for those girls who are definitely interested in doing foreign mission work. Miss Robinson held conferences with the Y. W. A. officers for the purpose of discussing the year's work and plans for the G. A. House Party to be held at Mississippi Woman's College the week-end of October 30.

The Y. W. A. officers are:

President, Mary Elizabeth Ainsworth, Bay Springs; Vice-Pres., Roberta Hamrick, Star; Secretary, Katherine Carpenter, Norwood, La.; Treasurer, Katherine Brand, Egremont; Counselor, Mrs. F. D. Hewitt, Jr., Hattiesburg; Circle Leaders, Polly Love, Hattiesburg, Clyde Steen, Florence; Social Chairman and Pianist, Emily Joe Denson, Bay Springs; Librarian, Doris Wilson, Laurel; Devotional and Music

Chairman, Tommy Jean Ryan, Kewanee; Mission Study Chairman, Edith Middleton, Roxie; Poster Chairman, Mary Alice Webb, Jackson; Reporter, Mary Ruth Eddins, Bay Springs; Personal Service Chairman, Ora Lee Wells, Atmore, Ala.

MISSISSIPPI COLLEGE

One of the most unique services in a number of years was held by the Baptist Student Union Council of Mississippi College this week at the regular meeting.

Entering the candle-light room quietly and prayerfully, as is always the way at Mississippi College, the members of the council were ushered to their respective places. After the singing of a song of praise, Chester Swor, student secretary, announced the reason for the candles.

Paul Stevens, junior at Mississippi College, was honored on his twenty-first birthday. Basing his short devotional talk on the time when a student ceases to be a boy and becomes a man, Chester Swor used Biblical illustrations and challenges that confront the young man today, to bring a very inspiring and thoughtful message.

In a period of quietness the group looked into the minds eye at the many blessings that God had given them.

After the birthday cake had been lighted by Paul Stevens, Chester Swor presented him with a gold watch which had been sent to him from Paul's mother and dad. This was certainly a pleasant surprise for Paul, who was totally unprepared for the kindness.

Another interesting phase of the meeting was the report of the convention committee for the B. S. U. Retreat at Starkville, and the reaching of the one-mile quota for the Baptist Student Magazine. Eugene Burnett, council reporter, announced the number of magazine subscriptions which was almost immediately raised by the council members as they pledged subscriptions which more than carried the quota for Mississippi College.

In addition to this, Chester Swor announced that a friend had given fifteen dollars which will be used in the giving of subscriptions to a number of students on the campus who had not subscribed.

All reports were most encouraging in the line of religious activities. Mississippi College is expected to have one of her best year's of work this season.

Eugene Burnett, Reporter
B. S. U., M. C.

BLUE MOUNTAIN COLLEGE

A most unusual and impressive installation service was held at B. T. U. general assembly Sunday evening, October 4, with the general B. T. U. officers taking part in the program. The setting, which was an artist's studio, was made attractive by delicate lighting effects.

This studio represented B. T. U. work that is to be done this year. Ruth Kirk, B. T. U. director, presided, and fellow artists at work in the studio were the general officers: Virginia Myrich, Sarah Grantham, Cornelia Leavell, Elizabeth Williams, and Camille Spencer. Models entering the studio were the B. T. U. presidents, each of whom represented a type of work that should be accomplished and a type of girl who is interested in B. T. U. At the close of the program all the newly elected officers from the unions were recognized as fellow workers in the studio of B. T. U. "Faith is the Victory" was sung and the assembly was closed with a prayer of dedication by Miss Mary D. Yarborough, student secretary.

Our students were privileged to hear Miss Inabelle Coleman, publicity secretary of the Foreign Mission Board, at morning chapel services and at noonday prayer meeting on Tuesday, October 6. Miss Edwina Robinson, state Y. W. A. secretary, also visited the campus Oct. 6 and 7. We wish to thank Miss Robinson for making it possible that Miss Coleman could visit Blue Mountain during the two days that she was in the state. Just what the day meant to one student is expressed in the following paragraph:

"What that brief visit from Miss Inabelle Coleman meant to the girls on our campus can only be known by Him who is the giver of every good and perfect gift. Through her inspiring messages presenting the need for Christ in the Orient, our hearts were indeed made bold to respond to our Master's command to 'Go.' How precious, too, were those few moments of personal contact with that Spirit-led life, creating anew within us the desire to 'abide in Him.' For this we can only say, 'Praise God from whom all blessings flow.'—Theresa Anderson.

—Eileen Stubblefield, Reporter

SUNFLOWER SUNDAY SCHOOL

Sunflower Baptist Sunday school has just had a happy experience and we feel that we would like to share it with other schools in the state.

We have just completed one of Mr. Arthur Flake's Eight Days' Enlargement Campaigns under the direction, inspiration and encouragement of Miss Ruby Taylor, Sunday school worker.

On September 27 we took a census. This was tabulated and each teacher given a list of her pupils and possibilities. Monday night we began our study of Mr. Flake's book, Building a Standard Sunday School.

Toward the last of the week, af-

HEADACHE

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CAPUDINE

ter thoroughly digesting Mr. Flake's famous five steps in building a greater Sunday school, each teacher set a goal for attendance. Of course, this meant that we must do as Mr. Flake said and visit, visit, visit. A record of these visits was called for each night.

Sunday morning found our classes overflowing, our faith strengthened, our hopes renewed, our endeavor rewarded. Our attendance goal for the whole Sunday school was 140—we had had 100 once before. The following departments reached their goals and some went over: Cradle Roll, Primary, Junior, Intermediate, Young People's, Men's.

In cold figures here are the two records for the two Sundays:

Sept. 27—On roll, 150; present, 70; absent, 80; new pupils, 0; collection, \$3.45.

Oct. 2—On roll, 150; present, 130; absent, 20; new pupils, 9; collection, \$7.75.

Miss Taylor graciously remained with us for the morning service and I am sure she rejoiced in our victory and happiness.

Yours truly,
J. W. Taylor, Supt.

—BR—
MRS. JOHN LAIRD

Sadness came to many hearts when it pleased our Heavenly Father to call to her eternal home our beloved co-worker, Mrs. Isabelle Thurman Laird.

Whereas, God in His wisdom has seen fit to take from us a devoted member of our W. M. S.

Be It Resolved:

First, her many acts of kindness and her Christian influence will live after her;

Second, the members of the W. M. S. of Whitesand Baptist Church do mourn her passing, and will miss her service and trustful faith, her devotion to her church and friends;

Third, may Heaven's richest blessings shelter this loved one as she goes on her way.

"Earth has lost a precious jewel, God's own hand was in it all, In His wisdom it hath pleased Him, She was ready for her call."

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BOLIVAR BAPTISTS MEET

Rev. Carroll Hamilton, pastor of the Skene Baptist Church, was elected moderator of the Bolivar County Association at its annual meeting in Rosedale last Thursday, Oct. 1st. Rev. Hamilton succeeds Judge R. E. Jackson who has been the moderator for the past twelve years. Mr. J. E. Taylor of Merigold was retained as clerk, as was Mr. Bob Crosby of Morrison Chapel as leader of the Training Union. Rev. J. M. Cook of Shaw was elected Sunday school leader.

Rev. H. J. Logan brought the devotional, with Rev. Carroll Hamilton preaching the annual sermon. Dr. I. D. Eavenson made the Convention Board report. Mrs. Guy Waldrop, County W. M. U. leader, made the W. M. U. report. Rev. Westmoreland of Leland represented the State Board office. He very effectively challenged the delegates to keep the Lord's work abreast with the new life and progress that business is now experiencing. A check up was made on the 5,000 and 100,00 Clubs. Many churches reported near ten or more members in the 5,000 Club.

The association was lunched at the new club house in the Walter Sillers Park now nearing completion. The food was delicious and the fellowship invigorating and refreshing.

Rev. J. J. Burson conducted the afternoon devotion. Rev. E. G. Evans reported on the status of the Home Mission work, Mrs. J. H. Nutt on Foreign Missions. In his characteristic winsome manner, Mr. J. H. Lett, leader in the Cleveland Chinese Mission, made the report of the Mission. And what a report it was. It is a challenge to every church in the State, the South or anywhere. Mr. Crosby brought the B. T. U. report as did Rev. Cook the Sunday school report.

Two outstanding moves made by the association were to call the county law enforcement officials to do their duty in commanding obedience to laws that are now openly violated and to empower the County Pastors' Conference to investigate the need for a county missionary and to take steps toward securing one if they see fit.

STREET PREACHING

I have fully preached the gospel of Christ (Rom. 15:19). Yes, indeed, Paul, you surely did. And Paul did it anywhere and everywhere, in jail and out of jail, on Mars' Hill and in Rome Alley, before the Captain and before his Judge, yes, and on the sea in the storm, and at the fire on the Malta shore. Some preacher, this man Paul! (Acts 20:26, 27; 2 Cor. 4:1, 2).

One time when the late Dr. Stearns of Germantown had a class in the Coatesville Y. M. C. A., a mill man named Jesse Gross was heard to say as he came out, "That man talks about the Bible as though it was true." That's how Paul taught.

I have a letter in the interest of a young minister who cannot find a church. It seems there are more ministers than there are livings. I told the man what I thought!

would do if I were a minister without a charge. I would get me a soap box and go to street preaching.

I would hope I might get some opposition and some heckling that I might have my wits sharpened, and any froth I might have on my message all blown off. Froth, you know, is mostly entrained air and gas for which street preaching is a sure cure!

Many successful preachers have had street preaching as a valuable part of their training, and perhaps more preachers would be better heard and understood, and have more of the Demosthenes in them if the noisy traffic of the street had been for them the roar of the ocean waves. (Demosthenes, the great Athenian orator, strengthened his voice by reciting on the seashore.)

I have a friend, one George Joly, a prosperous Philadelphia merchant. When he was a salesman "on the road" he held Sunday meetings for other salesmen and hotel people. When at home, during the noon hour, he would take a little phonograph and some hymn records and go to Independence Square, back of the hall holding the famous Liberty Bell, all mounting a box would tell the gathering group about him, the old, old story without any frills and furbelows.

If you ever try street preaching it must be done FULLY or your audience will walk out on you or hang you up by your heels. The street crowd, unlike a church congregation, stands for nothing but "the real stuff"!

SHE IS EIGHTY-FOUR

By Louis J. Bristow, Supt.

She is eighty-four years old and has been a patient in the Southern Baptist Hospital since last February. Her hip was broken by a fall. She is French, and her English is so mixed with "Cajan" accent and French syllables that it is difficult to understand her. But she is a dear, motherly old woman. All the nurses and internes love her. She is markedly cheerful and joins in many a hearty laugh. She is a guest of Southern Baptists, and probably will be so long as she lives; for her only daughter is very poor and the daughter's husband is an invalid. There is no other to whom she might look for a home. Her daughter was working when the old woman was brought to us, and promised to take her home in a few weeks. But she lost her job, had to move into a one-room house, and cannot take her mother.

What should we do in such a case? Should Southern Baptists decline to serve in such circumstances? What is the Christian thing to do? Such problems often arise in a hospital, and we have to work them out as best we can. But they cost money, and I am wondering whether any reader of this story would help with the necessary expense in this case. I'll send the patient's name to anyone who does.

New Orleans, La.

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MORMON DOCTRINE OF DEITY

(Continued from page 11)

which Mormonism expressly repudiates, and this regarding eternity, the Article expressly says, 'God,' in the singular number, implying a belief in many gods is fundamental to the system, according to both its publications and people. So, plainly, no one can take the Article as a real statement of the belief about God. Yet there is no other. Hence one who would present the doctrine is compelled to state it himself as best he can" (The Truth About God, pages 46, 47).

Note the following facts very carefully: The Book of Mormon, the first book of Mormonism, is held to have been given to Joseph Smith by inspiration, hence is infallible to Mormons. The doctrine of God set forth in this book is such as to call for no criticism from Christians. It seems to be a fact beyond question that the Book of Mormon does not teach either plurality of Gods or that they have bodies of "flesh and bones." To the unbiased reader it affirms the opposite.

"Doctrine and Covenants" was the next book issued. On the title page we read "Containing Revelations Given to Joseph Smith, the Prophet." In a few instances this volume says "gods," but I do not find the word spelled with a capital letter. It is for the far greater part true to the doctrine of one and only one God. The fact that it does say God and then gods a few times can only be viewed as real contradictions. If God revealed himself as One God for the first several years of Smith's career as a prophet he certainly did not change.

In "The Pearl of Great Price, a selection from revelations, translations, and narrations of Joseph Smith," on page 38, Abraham 4:1ff, we find the word "Gods" used very, very frequently, and in every instance capitalized.

By this examination we have found "the prophet" beginning his career with the orthodox Christian conception of God and passing to the pagan idea. We have a clear case of Smith vs. Smith, and yet he claims all the while that his doctrines are revelations from God. When hard pressed for money to publish "The Book of Mormon," his friends urged him to ask the Lord about sending a committee to Toronto, Canada, to sell the copyright, and the Lord said go. They went but utterly failed. Joseph was puzzled so he inquired of the Lord about it, and behold the following revelation came through the stone: "Some revelations are from God,

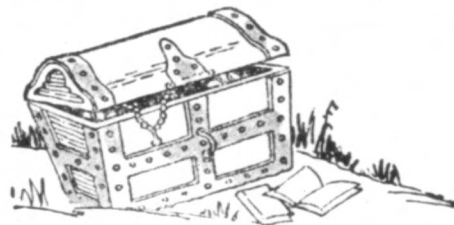
some revelations are of man, and some are of the devil." His ardent friend, Whitman, said: "So we see that the revelation to go to Toronto and sell the copyright was not of God" (Linn, 113).

I leave my readers to draw their own conclusions from the facts given.

KEEP HIM BUSY

Dr. W. F. Yarborough, who gave up his work in Alabama and moved to his old home, Pickens, Miss., on account of a partial failure in health, has so far recovered that he is back at the job of preaching. Since April 1, he has preached 45 times, taught Sunday school classes and held a number of prayer meetings.

He has recently been asked to serve as pastor ad interim for one of the strong churches of the state, but about the time this offer was made Pastor P. D. Bragg resigned the pastorate of the Pickens church and moved to Carthage. So the Pickens church gave Dr. Yarborough a unanimous call which he has accepted. He also preaches once a month to Central Church a few miles out from Pickens where he first found the Lord and was baptized. So he has come back home to renew his youth and take up his work again.



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MIXING LAW AND GRACE

The mixing of "Law" and "Grace," in the lives of many Christians, has been a great hinderance to their "growth in grace." They have spent months and years striving, as described by Paul in Romans 7, to keep the law; yet they always have suffering, humiliation, and defeat. This is a matter of deep concern to those faithful ones who are trying to attain the highest ideals in their Christian lives.

First, let us consider why the law was a "stumbling block" to those Jews who were placed under it, and the effects produced by their putting emphasis on externals rather than the condition of the heart. This will throw some light on the subject of the Christian's failure in trying to live up to the standards of the law.

The law was given by God to Moses on Mt. Sinai, and written on the tables of stone by the very finger of God. It is declared to be good and holy; yet it was never intended to be a means of right living. (For if righteousness come by the law, then Christ is dead in vain. Galations 2:21). In Romans 8:2, this law is called the law of "Sin and Death," because of the carnal nature in man and his inability to comply with its demands, thereby bringing condemnation and the penalty of death upon all men: "For all men have sinned." In Galations 3:24, we are told that "The law is our schoolmaster to bring us unto Christ, that we might be justified by faith." It shows our need of a Savior. It discovers sin, but cannot take away sin.

For centuries the law has been set up as a great standard for them to live by; and much of their time has been spent in committing it to memory, reciting it in the synagogues, and enforcing its demands upon the Jewish people. The effect of this has been to carry them farther and farther away from God, with their hearts growing harder and harder. Sin has had dominion over them because they have done this in order to try to merit something from God and men. Christ in His day exposed the wickedness of their hearts, declaring that they performed their good works to be seen of men. They stumble at that stumbling block because they seek righteousness not by faith, but by works (Romans 9:8). They try to establish their own righteousness rather than to submit themselves to the righteousness of God. Their religion is to "Do" religion, a dead form, and a yoke of bondage (Galations 4:3).

The Christian at his conversion is but a "Babe in Christ," and is still in possession of the carnal, or Adamic, nature. This tends to the desire to do something to merit God's favor as well as to put emphasis on the externals of religion. In addition to this, if the church to which he belongs emphasizes this tendency, it is nothing less than the sitting aside of the leadership of the Holy Spirit and the results is "Dead Works."

The cross must be the very center of a Christian's life if he is to live the victorious life. His death with Christ, on the cross (Romans 6:6), puts an end to the demands of the

law for him. Instead of trying to keep the law in the "energies of the flesh," he must come to God daily as a saved sinner, confessing his sins and pleading the merits of Christ, and not his own. Coming in this way he is given protection, and obtains power to go far beyond the requirements of the law in this new life of liberty in Christ.

The Christian's relationship to the risen Christ is another marvelous fact that should cause him to take his eyes off the law. We find this admonition in Romans 7:4: "Wherefore my brethren ye also are become dead, to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The ties that bind us to Him are stronger than death, for he has entered into the very depths of death and hell to give us everlasting life. As long as He lives, so long will our souls be secure in Him. Our salvation does not depend upon our keeping the law, but upon our union with Him and His keeping power.

The note of deliverance from the law is sounded in Romans 8:2: "For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." Now the basis for the operation of the law of the Spirit of Life is grace, and the only way that grace can be appropriated is by faith. The Christian has exercised faith in Christ for his salvation, but fails to walk by faith. He must now commit his all to the Holy Spirit allowing Him to work, in and through the believer, that which is pleasing in His sight. Let us appropriate by faith the unboundless blessings of His grace. As we have received Christ Jesus by faith, so let us walk by faith in Him. "The letter killeth but the Spirit giveth life." (II Cor. 3:16).

Mrs. H. A. Waggener
Jackson, Miss.

YOUNG PEOPLE'S REVIVAL AT CALHOUN CITY

It was our good pleasure and fortune to have with us this summer during the first week of August a group of consecrated young Christians of the Baptist Student Union to lead our church in a mid-summer revival of consecration. Under the able leadership of Rev. Hugh Brimm the entire week was given over to an intensive campaign for reconsecration and enlistment in the activities of the church. The daily program consisted of the following activities:

6:30—Morning Watch.

10:00—Morning preaching service.

The afternoon was given over to visitation.

6:00—Vesper service at the CCC camp near here.

7:30—Conference periods.

8:00—Evening worship.

9:00—Friendship circle.

On Thursday afternoon of the meeting a group of the young people rode out to Gauley Mountain for an afternoon of social enjoyment. That night we observed the all-night prayer service which was a distinct blessing to all who had part in it. It was indeed a mountain-top experience for this humble servant of God to spend all night

in prayer with those who came at the different hours with their problems and burdens. The results of this night with the Lord will never be known in this world.

The Friday evening service was given over to a special plea for reconsecration in a candle-light service. The candles ran out. Our faith was too small. God had wrought great things in the hearts of the people, for almost every one present rededicated his life anew to God and His service.

Brother Brimm was assisted by Charles Treadway of Hollandale in the song service, and Miss Lois Brimm of Memphis in the conference work.

We pray God's blessings on these young people as they grow in the service of the Master. We hope to have another such revival next year.

R. B. Patterson, Pastor

—BR—
HOMECOMING

Sunday, Sept. 19, 1936, was homecoming day at Lorena, the home of Rev. and Mrs. D. W. Moulder in honor of the loved and honored Mrs. Moulder who was sixty-seven years old.

Dinner was brought by the children and grandchildren and spread on a picnic table under the shade trees on the home lawn.

Five of their seven living children, twenty-two grandchildren and two great-grandchildren besides five guests were present to show to Mrs. Moulder their love and appreciation of what she has meant to them as one of the best pastor's wives, loving sacrificial mothers, grandmothers and friends.

Two children and ten grandchildren were prevented being present but they sent their love gifts to be placed along with the love offerings of those present.

Much credit belongs to Mrs. Moulder for the usefulness of her husband, Rev. D. W. Moulder.

She has been the "power behind the throne" and has kept the home fires burning, while her husband has in such a magnificent way been pastor, preacher, comforter in time of sorrow to churches and people over Smith and surrounding counties.

Proverbs 28 and 31 may truthfully be applied to her.

Her children, as Guest describes, said, let's set a day for Mother while she lives and can be with us, "A day for her! For us she gave Long years of love and service brave,

For us her youth was spent. There was no weight of hurt or care

Too heavy for her strength to bear; She followed where we went.

Her courage and her love sublime You could depend on all the time

There was no hour we would not be First in her thoughts and memory,

Though we were black as sin; Though skies were gray or skies were blue

Not once has she forgotten us.

Yes, they set the day, came to gether and made her sixty-seventh birthday a happy "red letter day."

May she live to love and serve through many more birthdays.

Friends and guests.

Mr. and Mrs. W. H. Thompson

B. T. U. OF DAVIS MEMORIAL
—O—
CHURCH

On Sunday evening, Oct. 4, 1936, the following officers were installed for the new year:

Pastor: Rev. L. E. McGowan.

Director: Mrs. M. E. Flowers.

Assistant Director: Wm. Barrett.

Secretary and Treasurer: Miss Bessie Ruth Murray.

Chorister: Howard Cotton.

Pianist: Miss Alice Wright.

Story Hour Leader: Mrs. Buckley.

Junior Leader: Mrs. Roy Pittman.

Intermediate Leader: Miss Madge Purvis.

Senior President: Howard Cotton.

B. A. U. President: Mrs. Joyner.

The program was a very impressive service of dedication and consecration.

A Story Hour League was organized under the leadership of Mrs. Buckley. We are anxious that each mother bring her children from 4 to 8 years of age, each Sunday evening to be taught songs, stories and handwork that they too may be more useful in the Master's vineyard.

On October 12, we begin a study course with two classes for Juniors, two for Intermediates, two for Seniors and one for Adults. We deem ourselves indeed fortunate in obtaining the following teachers: Rev. L. E. McGowan, Rev. W. A. Talbert Mrs. A. J. Busby, Miss Shannon Thames, Miss Bill Thompson and three young men from Mississippi College. Will each one hear the call of the Master, "Study to show thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth," and come, let's make this a glorious week for the Master!

—BR—

S. S. ATTENDANCE, OCT. 11TH

Jackson, First Church	874
Jackson, Calvary Church	963
Jackson, Grif. Mem. Church	599
Jackson, Davis Mem. Church	176
Jackson, Parkway Church	185
Jackson, Northside Church	116
Columbus, First Church	589
Laurel, First Church	471
Laurel, West Laurel Church	439
Laurel, 2nd Avenue Church	281
Laurel, Wausau Church	54
Springfield Baptist Church	120

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B. T. U. ATTENDANCE, OCT. 11

Jackson, Calvary Church	215
Jackson, Grif. Mem. Church	242
Jackson, Parkway Church	50
Jackson, Northside Church	46
Columbus, First Church	193
Laurel, West Laurel Church	151
Springfield Baptist Church	44

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